THE

ANTIJACOBIN

Review and Magazine,

&c. &c. &c.

For NOVEMBER, 1809.

El caso es, que el vulgo de los Estrangeros attribuye en nosotros á defecto de habilidad lo que solo es falta de aplicacion. Regulan á Espana por la vecindad de la Africa. Apenas nos distinguen de aquellos barbaros, sino en idioma, y religion. Nuestra pereza, ó nuestra desgracia, de un siglo á esta parte, ha producido este injurioso concepto de la nacion Espanola.

FEYJOO.

A Narrative of the Campaign of the British army in Spain, commanded by his Excellency Lieut.-Gen. Sir John Moore, K. B. &c. &c. authenticated by official papers and original letters. By James Moore, Esq. second edition, 4to. and 8vo. Johnson, 1809.

MR. Moore dedicates this work to his mother, whose "eldest son quitted life (in Spain) in the manner he had always aspired to. Being unable," he says, "to write what was worthy of him, I have collected the facts, and arranged the materials, to enable historians to do him justice." We at first deemed this laudable diffidence, but we had not read far, till we were convinced that it was the truest sentence in the volume. "Sir John Moore (we are told) kept a journal of his proceedings; and, with an exactness unusual in a military man, preserved every official paper, or letter of importance, which he received, together with copies of those which he wrote. All these documents the author has in his possession." Unfortunately, we are furnished with but a very few extracts from Sir John's journal; and, although Mr. Moore tells his mother that he has "collected the facts, and arranged the materials," yet he has indulged his readers only with some petulant remarks, and ill-natured effusions of overweening pride. "His only wish has been to make a *full* disclosure," he repeats; then why did he not print the

general's journal, (this "most authentic fragment of history on record!") complete, adding such notes, illustrations, &c. as his boasted "opportunity of acquiring *full* information respecting the events," enabled him? This would have been a better proof of his being "under no temptation either to disguise or conceal any part of the conduct" of the general and his campaign, than reiterated reflections and insinuations against others. For the general's letters, however, we are much obliged to the author; they often present a very important aspect of affairs, and circumstances which do not perfectly coincide with the general object of this volume. Mr. Moore very truly observes, that "the intermingling of a multitude of letters with the narration, though not the most concise, is certainly the most *candid* mode of describing the campaign." Had candour and truth, however, solely directed the author's pen, we should not have been told, in the next sentence, that "one disagreeable consequence is likely to be produced by so open an explanation: it may *irritate those whose conduct cannot bear investigation.*" This is a charge as unnecessary as it is uncandid; if the author merely published his brother's letters, and simply related truths, what reason could he have to suppose that they would necessarily irritate any one? As to the injured Spaniards, his work will, perhaps, never be known to them, for it is not likely to be translated; and few, if any, of those implicated can read it in the original. But the motive for publishing this work was not solely the dissemination of truth; the author "could not remain passive when his brother's memory was assailed by *ungenerous* attacks, and dark insinuations." Who were the authors of these insinuations and attacks Mr. Moore carefully conceals, and reserves all his ire to pour it upon Mr. H. Frere, who certainly could not be guilty of them; and who appears to have been entirely passive in the whole business after the general's march from Salamanca. "The sufferers (continues Mr. M.) from this publication ought to bear in recollection, that the author acts only *defensively;* and they should point their indignation against the *first assailants*, who are the original cause of any mortification which they may endure." Surely Mr. M. will not deny that these are "dark insinuations," much more like recrimination than ingenuous, manly defence. The Antijacobin Review was, we believe, the *first* publication which ventured to question the excellence of Sir John Moore's campaign in Spain; and it has since been followed by several others. These, perhaps, the author considers as "*ungenerous* attacks;" and if so, he should have obviated all ambiguity and heart-burnings, by distinctly pointing them out, frankly denied

the right of private judgment, and boldly denounced all as defaulters who did not regard the deceased general as a demi-god! That this is his real feeling we are warranted in inferring, from the numerous specimens of presumptuous and impotent pride which occur in almost every page of his work. We hope, however, in the course of our review of Mr. Moore's "Narrative," to discover not only who were really the "first assailants," but also who are the persons, besides Mr. Frere, generally alluded to, and so cautiously concealed throughout the author's preface. In this place we shall only observe, that among them we may find the names of Sir Robert Wilson, Sir Thomas Dyer, General Leith, General Sontag, Colonel Doyle, Colonel Graham, Colonel Carrol, Major Cox, &c. many of whom possess talents and military skill very superior to those of the late Sir John Moore; and although we may differ from some of them in opinion, yet we cheerfully avail ourselves of an opportunity to do that justice to their talents, and public services, which this professor of liberality has very inconsistently, and most unjustly, denied them. We fear, indeed, that their only reward, considering the present aspect of affairs, will be the enviable consciousness of having faithfully discharged their arduous duties in services, the difficulty and importance of which can only be duly appreciated by those who are intimately acquainted with the untowardness of the Spanish character. These officers have overcome difficulties which were avowedly insuperable to the heroic Moore, whose "grandeur of soul," we are told, and "mind, like the forms of Grecian sculpture, approached to *ideal excellence!!!*"*

Mr. Moore commences his narrative, if so it may be called, with a misplaced panegyric, which, on reflecting minds, will infallibly produce an effect the very reverse of which it is intended. "Although the King, (observes the author) and the British nation, have loudly proclaimed their admiration of Sir John Moore; yet, like the great and good of every age, he has not escaped the insinuations of *envy*, even after terminating an illustrious career by a most glorious death. The effects of calumny against so noble a character can be of no long duration." These vindictive remarks might have been admissible had the general still survived; but the charge of envy is now

* Query, was this term suggested by the hyperbolical epithet, "his excellency," which occurs in the title page, and which is not applicable we believe to any English military officer who is not also honored with the civil function of governor or ambassador.

highly ridiculous. "Few private men have risen to so conspicuous a station as that filled by Sir John Moore with fewer enemies;" the love of truth compels us to add, that few men have had fathers so active and zealous for the promotion of their sons. We well know the unremitting ardour and perseverance of the late Dr. Moore, in seeking the preferment of his children; and such was his laudable zeal in this object, that it was proverbially remarked, by Lord ———, "I never see John Moore, but when he *wants* something."

Dismissing, however, these inferior circumstances, we here find an allusion to the general's expedition to Sweden, and an insinuation that his Swedish "Majesty's thoughts were entirely bent on conquest." Again we must pass over some nauseous panegyric to join issue with the author in his very cautious and guarded remarks on Sir John's being appointed, although a "commander in chief in the Mediterranean and in Sweden," to "serve in Portugal as third in command!" Well may the friends of the late general complain of such an appointment; and the minister, who could supersede such soldiers as Moore and Wellesley, to place men under Dalrymple and Burrard, must be guilty of the most reprehensible ignorance, or murderous partiality. We do not envy them their feelings, who can extenuate such ruinous measures, still less should they be suffered to pass into oblivion with impunity. General Moore resigned his command to Sir Harry Burrard, at Portsmouth; but had he resigned his appointment also, it might perhaps have occasioned some delay, induced a little reflection, and left the hero of Vimiera time to complete his victories, which would have rendered the state of the Spanish Peninsula very different from what we now find it.

It is here stated, that when Sir John Moore became commander in chief of the army, in consequence of the resignation of Burrard, it was left to his discretion, whether he would transport the infantry and artillery by sea or land. Under such circumstances, and the known badness of the roads, we are rather surprized that the heavy artillery were not sent by sea, as much the easier and quicker mode of conveyance. Had the artillery been sent to some northern port, it would not have been necessary to delay a month in Salamanca, awaiting its arrival by the circuitous and dangerous rout of Madrid. Its escape, indeed, is a singular and striking instance of extreme bad generalship in the enemy, as we have before observed. The mistakes, however, committed in the selection of routs, were but the commencement of the errors of this unfortunate campaign. The inferiority of the English Commissariat is acknowledged at the same time that it was

resolved to march by land, and, strange to say, the road by Elvas, Badajos, and Madrid, would have been exclusively adopted, had not Colonel Lopez, and the Spanish Commissary, assured the English general, that there were not oxen and hogs in all Estremadura sufficient to supply such an army three months. "Strict enquiry was then made respecting the roads through the north of Portugal, where there was *known* to be abundance of food." How was this abundance *known*, and yet the roads not known? But "he found the Portuguese, at Lisbon, incredibly ignorant of the state of their roads," yet never thought of inquiring of the numerous Englishmen who have often travelled over, or long been settled in that country, respecting them; neither did he send to Oporto to make the necessary inquiries, although a sufficient time elapsed before the army could march, and before the commander could even determine on what rout to take! Thus, "as equipments could not be procured at Corunna, as food could not be supplied on the road by Elvas, and as the artillery could not be drawn over the Portuguese mountains, it became absolutely necessary to divide the army." The last two difficulties we have no hesitation in saying were merely imaginary, and could only be the result of disgraceful and careless ignorance of the country. The elevated mind of "his excellency," could not stoop to ask information from mere mercantile men; still less could he condescend to consult the experience of any of his subordinate officers; no—he must decide by intuition! General Hope with the artillery, and 6000 men, passed by Elvas and Talavera to Espinar, the Escurial, and Salamanca; Lord Paget by Elvas to Alcantara, and Ciudad Rodrigo; General Beresford by Coimbra and Almeida; and General Fraser by Abrantes and Almeida. Gen. Moore left Lisbon on the 27th of Oct. after spending about THREE weeks in dispatching the army. Here the author stops to take a short survey of the situation of Spain and her armies; and after noticing the "universal enthusiasm" which was represented as animating the whole Peninsula in the Spanish and English journals, observes, (p. 17,) "But the British government not trusting to such authorities, sent *officers* and *agents* into various parts of Spain, who *also extolled* the universal ardour of the country. And *full credit* appears to have been given to this description of the state of Spain; for the British army was dispatched into Leon to participate in the glory of expelling the French from the Peninsula." Thus we see, that all the public spirited officers, and private gentlemen of talents, who were acquainted with the Spanish language, and volunteered their services to Spain, are not only stigmatized as liars, but as traitors

to their king and country, and lending themselves, in conjunction with a few Spaniards, to become the instruments of *deceiving* his Majesty's government, and the English nation! Such a serious charge cannot pass for nought, and the author may thank their forbearance, if he escape with only suffering public contempt, for wantonly calumniating so many respectable characters. After this sweeping accusation, we expected to find Mr. Moore denying that the Spaniards ever compelled Dupont to surrender at Baylen, or that the French were obliged to raise the siege of Zaragoza. It is extraordinary, however, that the author should thus attempt to arraign the testimony of such distinguished characters, respecting the general feelings of the Spanish people, when Sir John Moore himself writes that they were "every where well disposed."

It appears that considerable embarrassment arose to the Commissariat in consequence of the silly supposition that promissory notes should pass in Portugal and Spain as in England. We might ask these sage Commissaries, what tradesman in this country would accept Portuguese or Spanish *promissory* notes, written in a language which he did not understand? If, then, such paper were objectionable in England, where metal and paper are always at par, how much more so must it be in countries where paper is always at from 12 to 30 per cent. discount? Is it surprising that "the peasantry had a dread of paper money," which might depreciate one half in a few days? With such examples of extravagance, absurdity, and ignorance, we hope Messrs. the Commissaries, will be more guarded in future, when they attempt to reproach the peasantry of those countries for want of patriotism.

The garbled extracts of letters, which the author presents to the reader, are nevertheless curious, as they, contrary to his design, incontestibly establish the patriotic zeal and love of independence which universally actuated the minds of Spaniards, however they may erroneously be accused of apathy and indifference. Captain Whittingham, whose veracity is unquestionable, describes the Spanish armies as "a complete mass of miserable peasantry, without clothing, without organization, and with few officers that deserve the name." Even the author acknowledges, that they were destitute "of food, of clothing, and of every species of warlike equipment," and yet they kept the field, and continued with their officers till "nature could no more," they sunk down under the effects of hunger, cold, and fatigue! In this manner their numbers rapidly decreased, and, "instead of Gen. Blake being culpable for not attacking the French, his error undoubtedly was extreme rashness." (p. 25.) These facts surely

furnish the most demonstrative evidence of the truth and accuracy of the report made by the British "officers and agents," whose veracity is so basely arraigned by the author; and afford the most unequivocal proofs of the real spirit and resolution of the people contending against native *poverty*, and foreign power, with a resoluteness which has had no parallel in Europe, unless among the Tyrolese. When the brave Swiss determined to oppose their French invaders, they were not so destitute of every necessary of life, as well as military accoutrements; when the French Republicans also took the field, in 1793, they were well supplied, at least with the primary necessaries; but not so the poor Spaniards, who really possessed nothing but vigorous bodies and minds. Their hapless situation indeed appears to have excited sometimes a fleeting emotion of compassion in the breast of the writer; the rash attack of Blake, on the much more numerous French armies, is attributed, with considerable probability, to Morla's treason; and Mr. Moore, after he has somewhat exhausted his invectives against the exaggerations and deceptions of the Spanish government, observes, (p. 26,)

"Yet there are some facts that would lead one almost to *suspect*, that the Spanish Juntas, from *excess* of *presumption, ignorance,* and a heated imagination, were so *blinded,* as to have *misled* the British Cabinet *unintentionally.* For it is a well known fact, that at first they considered Spain as more than a match for France. They applied to us for arms and money, but said they wanted no men; believing they could raise more soldiers than they required. How long this *infatuation* continued, I cannot pretend to say; but they appear to have acquiesced in the offer of British auxiliaries on the 26th of September."

Mr. Moore may, perhaps, call it *infatuation* in the Spaniards ever to think of opposing the usurpation of France; he may say, with his brother, that the expedition into Spain would terminate like that to Quiberon; and may be disposed to consider the unfortunate Spaniards as *honored* by French *fraternization* or regeneration; but we believe no man in this country was ever so "infatuated" as to suppose that Sir John Moore and his army could drive the French from the Peninsula without the assistance of the Spaniards. Sir John himself never entertained such a sentiment; on the contrary, he very justly observed, that his army was nothing unless supported by the armies of Spain, and the very appellation, "British auxiliaries," sufficiently proves the general conviction, on whom the brunt of the battle should fall. Yet the Spaniards are to be accused of "infatuation," for possessing confidence in themselves, by a man who betrays superlative ignorance of Spain and Spanish manners.

We can, however, inform Mr. James Moore, and those who may be deceived by his book, the real cause of the disinclination manifested by the Spaniards to the introduction of English soldiers into Spain. All the Juntas were composed of rigid papists and of deists; both were well acquainted with the popular impression made by the English soldiers at Buenos Ayres. The former, however they might respect the English nation in general, had still the latent feelings excited by heresy; they still dreaded the interference and assistance of heretic soldiers, whose presence they believed might draw on them the wrath of heaven, and whose introduction into their country, notwithstanding the pressing necessity, was a sort of reproach to their catholic consciences: the latter experienced no such emotions; but their just knowledge of their countrymen's prejudices, passions, and aversion from heretics of every kind, naturally made them dread some very alarming consequences, and they hesitated and doubted respecting the expediency of admitting an English heretic army to come in contact with a Spanish catholic one. Experience has proved that these apprehensions were not altogether unfounded. Those, indeed, who know any thing of the narrow-mindedness and rigour of papists, must have anticipated some danger, and many of our troops have, from the conscientious adherence to Popish superstition, been refused the rights of hospitality because they knew not the necessity of saluting the inhabitants with "Ave Maria" on entering their houses. Nearly similar reasons prevented the Juntas from taking the church-plate and casting it into money; had they attempted this in the first place, they would have incurred the hostility of the priests, who were their best friends; but, independent of this consideration, no pious catholic would ever harbour the design of melting his god, and thereby expose himself to eternal damnation; and even the boldest of the professed deists, so strong is the hold of superstition on the mind, would tremble every limb at the idea of laying an unhallowed hand upon any silver or gold statue which had once been placed in an altar. The massy silver lamps also they dared not to touch, or even substitute ones of baser metal, although they well knew that the French would seize and carry off the whole of them. But to return to our author.

"Sir John (says his brother,) marched on rapidly, and reached Atalaia Nov. 5th. Here [about 20 leagues N. by E. of Lisbon, on the Tagus] it was *discovered*, [what wonderful sagacity!] contrary to the information received at Lisbon, that the roads, though very bad, were practicable for artillery. But the ignorance of the Portuguese, re-

specting their own country, is such, that the road was found out only from stage to stage by the British officers. This was now a subject of serious regret: [and well it might] for had the road, bad as it was, been known at first, General Hope's division could have marched with the rest of the army. Dispatches [another admirable specimen of foresight!] were *now* sent to meet him at Truxillo, to desire that he would not trust *report*, but send forward officers to examine if there were a *nearer* road practicable for the guns, without going round by Madrid."

The last remark is not very consistent with Sir J. M.'s letter, (App. p. 24) to Lord Castlereagh, dated Lisbon, Oct. 27, in which he apologizes for his tardiness in setting out for Spain, laments that his artillery must be sent so far round, and consoles himself that "the road turns to the *left* a *short* distance from Madrid." From this we should conclude that the general knew the roads perfectly when communicating with Lord C.: yet, according to Mr. Moore's narrative, he only began to consider the matter nine days after at Atalaia! This, however, is not the only instance in which the author's ignorance has materially injured his brother's fame. When our troops approached Ciudad Rodrigo they were received with open arms and shouts of "viva los Ingleses," long live the English. At San Martin the general was also well received by the worthy curate, who on that day twelvemonth had lodged general Loison on his rout to Portugal. Sir John arrived at Salamanca on the 13th of November, on which day he wrote to Lord W. Bentinck a long letter, stating many complaints against the Spaniards, which he observed he could do "with *more ease*" to him than to Mr. Frere. This is the first occasion in which the general's contemptuous aversion from the English ambassador manifests itself. In this letter, the Spanish people are thus described; "we find no difficulty with the people; they receive us *every where well.* But the authorities are backward, and not like those of a country who wish our assistance." Two days after his arrival in Salamanca he was informed of the French having entered Valladolid; and, notwithstanding the low and ruined state of the Spanish armies, it was most uncandidly surmized, that they had separated designedly "to suffer the French to advance upon the British before they were united!" In Sir John's second letter to Mr. Frere, dated Salamanca, Nov. 16, we find the following explicit avowal of enmity and contempt for all the English officers along with the Spanish armies!

"I have but one more subject to touch upon—were the officers employed with the different armies to correspond, they might have

been useful before either you or I were sent to Spain, and when it was necessary for government at home to know what was passing; but I *own* that I *disapprove* of any person being authorized to correspond officially with government but you and me. * * * [Here the editor has prudently omitted several lines.] * * * If I want an English officer at any time to assist my communication with any of the Spanish generals with whom I am acting, I can send one; but, in general, I shall prefer a direct correspondence with the general himself, who will, of course, communicate many particulars to me, which it is unnecessary and highly *improper* for *him* to communicate to *such officers* as are in general sent to *them*. *My wish is, to overset the whole system; to send them with their Spanish rank to England; and to send, as they may occasionally be wanted either by yourself or me, officers, or others, who will look to no rank or emolument but from their own country, in whose duty alone they should consider themselves employed, and who, when no longer wanted,* [would] *return to their former occupations.*" p. 59, 8vo. edition.

In this manner we see Sir John attempting most awkwardly to imitate Buonaparte; his supercilious and narrow-minded ambition was only directed to enhance his own authority; envious and jealous of the fame and talents possessed by many of those officers who have literally been the soul of the Spanish war against Buonaparte, he sought to deprive them at once of their character and their influence, by propagating those base insinuations which are engendered only in ignoble minds. In the above extract they are almost directly accused of lawless ambition, and *treason* to their own country, because the Spanish government had very judiciously conferred on them temporary rank, to sanction the authority of their superior skill and genius for the general good. An impotent and ignorant attempt is also made to depreciate their talents, as well as their moral character, without any pretext whatever for such groundless insinuations. But without stopping to rebut these invidious calumnies against a number of individuals, highly respectable for their talents and public services, opposed to the common enemy, we may be permitted to examine the policy of "oversetting the whole system!" In the first instance, Sir John Moore, in the hurry of business, (very naturally) felt himself obliged to write to the Marquis of Romana in English, not one word of which the Marquis could read. Now we would ask, who was to interpret this letter, this "most secret of secrets," unless one of these degraded, vilified, and despised agents? It might be, (though not always) that the Spanish general had some officer near him who understood English, but is not an English gentleman, a colonel in his Majesty's service, as proper a person to entrust with the contents of

an English general's letter, as any subaltern Spanish officer? The very suggestion is odious and revolting to every man of honour in the British empire. In the next place, Sir John complained of the want of authentic information, and the disposition of the Spaniards to exaggerate their successes, and conceal their disasters; then who could better remedy this evil than English officers, some of whom had reaped their honours in the same field with the English commander himself? Is it possible to conceive any method of conveying intelligence so quickly and accurately, unless by telegraphs, as that of dispatches forwarded by English officers, who have nothing more to do than to superintend an engagement, and whose minds are never occupied with the minor details of directing an army in such important moments? Such persons being almost always present with the Spanish chief commander, would be the best qualified to detail all these particulars to which the English general attached so much importance; and their removal must have occasioned that defect of information which constituted a part of all his reproaches of the Spaniards. Was it envy of the imaginary fortunes those officers were acquiring, jealousy of their popularity, or was it consciousness of possessing a reputation which he had not genius to support, made the English commander in chief attempt to dismiss them with ignominy, and order them home in a tone of authoritative contempt, similar to that used by a whipper-in to his dogs?

In a letter from Sir John to Lord Castlereagh, dated Lisbon, Oct. 18, after stating his having prevented General Sontag from executing his lordship's instructions to act in the South of Spain, we find the following observations relative to this subject:

"It appears to me no longer necessary to employ officers in the distant provinces, since the central government is formed at Madrid; with which I shall be henceforward in *direct* communication. I have, therefore, also *put an end* to Major Cox's mission at Seville, and have *ordered* him to return to his regiment at Gibraltar; and I believe it will be equally necessary soon to *call in* the other officers employed in this manner with the different Spanish armies. I understand that Colonel Doyle received at first, from some of the provincial governments, the rank of brigadier-general; and he has now got, from General Blake, that of marshal de camp, or major-general. It strikes me as an impropriety in British officers to take rank in a foreign service without the king's permission; and *dangerous* in another view, as the *hope* of such *promotion* may *tempt* them to *forget* the *interest* of the service for which they were sent, and their *duty* as British officers. At any rate, I see no good purpose it can answer; [what miserable blind-

ness !] and when the armies join it may be troublesome." p. 23, App. F.

It is scarcely possible to conceive any reasoning more silly than the above ; Spain was destitute of officers, yet she must not avail herself of the services of those sent to assist her by the British government, because their appointments were not made out by the English commander in chief ! Major Cox, whose valuable services have since been better appreciated by Lord Wellington, was dismissed from Seville ; and Col. Doyle, the indefatigable, ingenious Col. Doyle, was to be suspected of treachery, and accused of forgetting his duty to his sovereign, because he had accepted, in order to give weight to his name and council, the title of general. How such promotion, if so it could be called, should " tempt them to forget the interest of the service for which they were sent," we are at a loss to conjecture, unless it were meant to insinuate that they were sent to make Spain subservient to Britain. From the moment that Spain declared herself independent of France, her true interests, and those of Britain, were identified ; and the greater services Col. Doyle, or any other officers sent on the same business, could render to Spain, the greater were his services to his own king and country. To act otherwise would be physically impossible, under such circumstances, unless it were certain that Col. Doyle only wanted to become a general of the Spaniards, in order to negotiate with Joseph Buonaparte, like Morla, to *retain his rank !* But as such a suspicion could never be entertained, nothing but the blindness and imbecile judgment of inordinate pride could have suggested any danger from Colonel Doyle's honors. Neither is it correct to suppose that, when the armies joined, it would occasion any more trouble to have Col. Doyle commanding a body of Spaniards, as a Major-General, than at the head of an English regiment. As the Spaniards were grievously deficient in officers, it would have been most fortunate for them, and for the general cause, if 200 English Captains had been chosen by them to act as Majors and Colonels in their newly-embodied armies. Had such a salutary measure been proposed, in a proper manner, we have little doubt that it would have been accepted, at least to a certain extent, which would have prevented those examples of cowardice so disgraceful and ruinous to the Spanish armies. But a contrary system was pursued by Sir John and had he wished to smooth the way for the usurpation of France, he could scarcely have adopted a more effectual mean than that of degrading the officers who had acquired the confidence and friendship of the Spaniards, who

are naturally diffident and reserved with strangers. The Grenville administration took great merit to itself for appointing the weak Lord Hutchinson to watch the Prussian armies, perhaps Sir John, jealous of his more fortunate rival, apprehended something similar in Spain, where he wished to be every thing himself.* This inference is warranted by the general tenor of his conduct, and his desire of communicating *directly*, and, if possible, personally, with the Spanish government, *independent* of the English ambassador.

In a letter from Salamanca, on the 19th Nov. to Mr. Frere, Sir John pronounces the termination of Gen. Leith's mission to Blake's army, nearly similar to that of Major Cox. A censure is also cast on this general, which the author endeavours to palliate. Here Sir John praises the general patriotism of the people. "Nothing can exceed the attention of the Marquis Cinalbo, the president: the clergy, with Dr. Curtis at their head, exert themselves; and even a convent of nuns have promised 5000*l.* all this shews *great good will.*" In this place Mr. Moore notices the impolitic (and perhaps treacherous) orders to Blake to fight the enemy, instead of falling back and uniting with the English, and observes that, with the exception of the regular troops from Denmark, his

"Army consisted of unfortunate peasants, who had suffered with constancy, for four months, privations which would have annihilated a British army. They had endured excessive fatigue, were without shoes, almost without clothes, exposed to the cold on snowy mountains, obliged frequently to depend for subsistence on such animals as they caught by accident; or meat without salt, a food totally repugnant to the habits of Spaniards. They passed many days without bread. Their condition was so wretched, that it is not to be wondered at that they were easily dispersed, and had no inclination to rally." (p. 71.)

From a private letter to one of his brothers, written in Salamanca the 26th of Nov. we extract the following, which not only shews Sir J.'s opinion of the Spaniards, but also the distressed state of his own mind, which was by no means equal to the difficulties and arduous services in which he was engaged.

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* The general manner of proceeding, his suspicious secrecy and egotistical authority, the spirit of his letters, and his uniform principles of action, all tend to convince us that he not only thought himself perfectly qualified for commander in chief and ambassador, but that he also felt himself injured by being denied the honor of the latter appointment!

" I am in a scrape from which God knows how I am to extricate myself. But, instead of Salamanca, this army should have been assembled at Seville. The poor Spaniards deserved a better fate, for they seem a *fine people*; but have fallen into hands who have lost them by their apathy and * * * * The Junta, jealous of their generals, gave them no power; but kept them at the head of separate armies, each independent of the other. Thus they have prevented any union of action. They took no pains to recruit the armies, or to furnish them with arms and clothing. In short, during the interval that the French were weak, they did nothing either to overpower them before their re-inforcements arrived, or to meet them with superior numbers, when reinforced. The Spaniards have not shown themselves a wise or a provident people. Their wisdom is not a wisdom of action; but still they are a *fine people*; a character of their own, quite distinct from other nations; and much might have been done with them. Perhaps they may rouse again. Pray for me that I may make right decisions: if I make bad ones, it will not be for want of consideration. I sleep little, it is now only 5 in the morning; and I have concluded, since I got up, this long letter" [of 4 8vo. pages.]

Unfortunately, Sir John was not likely to derive much assistance from his second in command, under such circumstances; as this officer, whose personal bravery is more unequivocal than his statesman-talents, confessed himself at " a loss to discover any object," for the continuance of the British army in Spain. Yet the author thinks proper to observe " this *excellent* letter shows how very just a notion Sir D. B. entertained of the Spanish affairs," and adds that he and his officers were more desponding than Sir John. Here we are favoured with a judicious extract from the general's journal, with which we wish the author had made us better acquainted, instead of his own ignorant and prejudiced remarks.

" I see my situation as clearly as any one, that nothing can be worse; for I have no Spanish army to give me the least assistance, only the Marquis Romana is endeavouring to assemble the fugitives from Blake's army at Leon. Yet I am determined to form the junction of this army, and to try our fortune. We have no business here as things are; but, *being here*, it *would never do to abandon the Spaniards without a struggle*."

The author's hostility to Mr. H. Frere is truly unaccountable; his puerile petulance, and malign sarcasms, on this gentleman's letters, can only be equalled by the *cortedad de su sabiduria*. In a very civil and modest letter from Mr. F. at Aranjuez, Nov. 25, he observes, in reply to Sir John's well-founded complaints

of want of information, after noticing the Junta's mistaken notions of secrecy, that "something, I am afraid, is likewise to be imputed to a jealousy of Great Britain, as if we presumed upon the obligations under which this country is placed." After stating that the accounts received that day were "personally too alarming for concealment," mentioning the amount and disposition of the Spanish force, with the judicious exertions of general Leith at Santander, he adds, "the Junta appears at present more anxious for your union with Blake than for covering Madrid. What they most *deprecate*, and *I think* with *most reason*, is a retreat upon Portugal. It would sink the hearts of the whole country, and would give the impression of our having, after an ineffectual effort, relapsed into the old limited system of protecting Portugal." The latter very natural, very just, and obvious remark, gives occasion to Mr. James Moore to vent all his gall on Mr. Frere: and to say that the objection to a retreat on Portugal, "probably was not an original error of Mr. Frere's, but instilled into his mind by Morla, for otherwise a person totally ignorant of military affairs, would hardly have ventured to express, so *decidedly*, his opinion of a *military* movement to an *experienced* general." How any man possessed of common sense, and engaged in the same momentous undertaking, could take offence at Mr. F.'s expression, we are unable to conceive, unless the general was more the slave of silly pride and ill-nature than we are willing to suppose him. It requires no military skill to say that the Junta wished his junction with general Blake, that they were averse from a retreat on Portugal, and that the writer concurred with them, particularly in the latter opinion. To deny any man, of education or common sense, the liberty of forming an opinion on such a point, merely because he had not been inured to military service, is surely an instance of the most ridiculous and unparalleled arrogance ever evinced by professional vanity. Be it remembered also, that Sir John had earnestly solicited Mr. F.'s opinion; which, however true or false, was given, in this instance, most respectfully and candidly. Had the British army then retreated to Portugal, as it most assuredly would but for the spirited remonstrance of Mr. Frere, the fate of the Peninsula would have been settled. Buonaparte would have pursued it to Lisbon, and fulfilled his promise of planting his standard at the mouth of the Tagus. In this manner we should have been expelled from Portugal, without being able to retain any part by which it might be re-entered under more favourable circumstances; and, during the war with Austria, we could have

done nothing without again shedding much more blood, for an object already in our possession, and capable of being retained at much less expense. Perhaps, however, Mr. Moore, like many other pseudo-patriots, thinks that it is consistent with the interests of society for France to attain the domination over all the old continental governments of Europe; and if so, the plan of retreating on Portugal, and consequently evacuating the peninsula, was in perfect unison with such views. Fortunately, the train of events has led otherwise; Spain and Portugal are yet unconquered; and, as it rarely or never happens that lawless ambition and usurpation pass unpunished, so it is still more uncommon for true generosity to be exercised without receiving some substantial consolation. There will always be found something radically good in the Spanish character, however it may be obscured or perverted by ignorance, prejudice, or superstition; and it will be impossible for France to misrepresent the efforts of England, in behalf of the Spanish cause, in any manner injurious to the national character, and that sentiment of respect which the enlightened part of the Spanish people have long entertained for the English.

The author favours his readers with a detail of the private habits of the general, whom he represents as very regular; always rising between three and four in the morning, lighting his own fire and candle with a lamp, writing till eight o'clock, when he breakfasted; after which he received the general officers, transacted business, and issued the necessary orders. He wrote all his letters himself, and always rode an hour or two before dinner, to view the troops, or reconnoitre the country. "His table was plentiful, and the company varied from 14 to 20 officers. He was a very plain and moderate eater, and seldom drank more than three or four glasses of wine; conversing with his officers with great *frankness* and cheerfulness. His portfolio was usually opened again before he went to bed; but, unless kept up by business, he never sat up later than 10 o'clock." These particulars are followed by the letter to Mr. Frere, and his answer, which have occasioned so much newspaper discussion, and which contain nothing very remarkable, except the proposition to retire to the South of Spain. We have before shown, that such a project was absurd, unless a much worse state of things had actually occurred than has hitherto appeared. In a postscript to his letter to Mr. Stuart, forwarded at the same time as that to Mr. F. Sir J. adds, "there was a colonel Charmilly here from England. He is gone on to Madrid, to offer to raise a regiment of cavalry. He is married in England;

but I cannot help always having some dislike to people of this description." With such an impression it is not surprising that the return of this gentleman, (who was perhaps, the only person to be found at the time, capable of carrying safely dispatches through the country,) to him from Mr. F. should have been so extremely offensive. It is however here stated, that Sir John had determined to retreat *before* receiving Mr. F.'s answer, and called the general officers "together, he said, *not* to request *their* counsel," for that would have been far beneath such a mighty genius, but to "require that they would immediately prepare for carrying it into effect." The author indeed here feels himself obliged to observe, "it ought to be mentioned, that the *idea* of *retreating* was *very generally disapproved* of at Salamanca by the army. The *murmurs against it from officers of rank were heard in every quarter.* Even the staff officers of Sir John Moore's family lamented it; and, for the first time, *doubted the wisdom of this decision.*" (p. 118.) After this confession, we are surprized that Mr. Moore was not ashamed to rake together so much unmerited abuse on Mr. Frere. The English ambassador, undoubtedly, committed some egregious errors; but that part of his conduct which the Moores have so virulently censured, and on which the newspapers made Lord Liverpool talk so childishly, was eminently marked by enlightened zeal for the interests of both Spain and England. His determined resistance to the ruinous plan of running back to Portugal, without ever seeing the enemy, a plan which every general officer in the army loudly and decidedly reprobated, deserves the thanks of that country whose honour he thereby preserved, and will insure him the approbation of every candid and reflecting mind capable of forming any just notions on the subject. Knowing as we do, however, the general feelings of the Spaniards, and the personal character of a considerable number of these 32, forming the central Junta, we cannot so easily acquit Mr. Frere for addressing his letters to them in French instead of Castilian. Moreover, it was particularly his duty rather to foment than abate the sentiment of odium which prevailed against every thing French; and neither the French language nor Frenchmen should have been used by him in his friendly and confidential communication with the Juntas. The importance of this apparently trifling circumstance can only be appreciated by those who well know the Spanish character, habits, and feelings.

We pass over the repeated ill-natured reflections on Mr. Frere, the just exposure of the treason of Morla and Castelfranco, and the orders, and counter-orders, of Sir John, to vindicate

the character of a highly respectable Spaniard, the captain-general of Granada, Don Ventura Escalante, who was sent, with another officer, by the central Junta, to consult with the English commander on the best means of defence. Sir John, however, treated them with the most marked contempt, considered them as silly old women, and, what to Spaniards was particularly insulting, seemed to suspect them of *treachery*, and declined communicating with them, although they were sent express by the supreme Junta. Even the author does not hesitate to assert, "as he found that the Spanish generals who had been deputed to him were quite incapable of *discussing a plan*, or giving him any *advice*, he thought it would be imprudent to *confide* his intentions to them." Among all the instances of pride, petulance, sneering contempt, and illiberality with which this volume *fourmille*, we have noticed none more false and outrageously abusive than this conduct to the veteran* Escalante. Even the English reader, who may here consider his letter to Sir John, must be struck with the wholesale manner of abusing, and contumaciously depreciating this respectable officer. The deputies entertained the same opinion as Mr. Frere, and the whole of Sir John's staff, that a retreat on Portugal would be fatal to Spain, and that a junction with Romana, in Galicia, might preserve Madrid, and allow the southern provinces time to rally. This judicious opinion, at first so indignantly despised by Sir John, was afterwards adopted, and acted on by him, and for which his brother has pleased to compliment him, as having conceived and executed a system of his own, far beyond the vulgar comprehension of the Spaniards, or even of his own staff officers.

In a letter to Sir D. Baird, of the 8th December, Sir John has another lash at general Leith, and "all the corresponding officers," many of whom have not only devoted, gratuitously, their personal services, but also their private fortunes, to the support of the unfortunate patriots of Spain. Mr. Moore also indulges himself in a little more flippant invective against Mr. H.

* Don Ventura Escalante is a man rather past the prime of life, but hale and vigorous, accustomed to the profession of arms, and perhaps a little too fond of military parade; formal in his manners, erect, somewhat slow, shrewd in his remarks, and extremely sagacious in his decisions. In short, he is a man evidently of much native good sense and sound understanding. It is indeed impossible to hear him converse, and understand him in his vernacular tongue, without perceiving that he has formed very just conceptions of men and things, and that he has observed and reflected on his observations. Yet this is one of the numerous Spanish officers whom the author unblushingly designates as *dotards!*---Rev.

Frere, and accuses him of a breach of duty, and of his instructions, in not informing the general what he did not himself know, namely, the treason of Morla, and fall of Madrid! The brave and much-injured Marquis of Romana is likewise charged with writing *false* accusations against the English Generals, Baird and Moore, to the Supreme Junta, at the same time that he was directly approving of Sir John's movements. Had the author possessed even common respect for truth, without any extraordinary portion of candour, he would have compared the dates and the facts, and then accused Romana of falsehood, if he could. The noble Marquis stated the truth to the Supreme Junta on the 2d Dec. that Sir D. B. and Sir J. M. were about to retreat, and had refused to join him and unite their armies in Galicia. This letter the Junta received on the 8th, and immediately communicated by its Secretary, Don Martin de Garay, a remonstrance to Mr. Frere, which reached Sir John on the 15th Dec. after he had completely changed his mind and his system, and had consequently received the Marquis's approbation on the 11th. The facts are simply, that Sir J. ordered Sir D. B. on the 28th of November to retreat. The Marquis of Romana on the 2d Dec. four days after, very properly communicated the intention of the English generals to the Junta; on the 6th and 8th following, Sir John M. wrote to the Marquis, informing him of his having changed his opinion, and of his determination to advance direct on the enemy; to which the Marquis replied on the 11th, expressing his approbation of the measure, at the same time manifesting, by the delay in answering Sir J.'s letter, from the 6th to the 11th, his dissatisfaction at such inconsistent and wavering conduct. From this impartial statement of the facts adduced by the author, the reader may judge of the accuracy and justness of the accusations brought against a number of virtuous and distinguished characters in this work. We may flatter ourselves with the epithet of generous towards Spain; but we know not what pretensions we can have to such a merit, if we encourage the most unfounded and illiberal calumnies against her best generals and ablest statesmen; and, because we have liberally sent money, supplies, and armies to the Peninsula, think that we have thereby a right to vilify and calumniate the whole Spanish nation: such deliberate baseness would cancel obligation, and set gratitude at enmity with patriotic nationality. If Mr. Moore persists in republishing such base and vile calumnies against a brave soldier who has neither the means, nor the opportunity, of defending himself, we hope the English people will not disgrace themselves by tacitly acquiescing in such opprobrious conduct.

We have yet scarcely noticed the half of our author's extraordinary remarks and reflections, which merit the most indignant reprehension; and we confess ourselves tired and grieved at examining a work purporting to be an official publication of an English officer, but calculated solely to gratify the worst passions of the human mind, and to calumniate the Spanish people, and all their English friends. Such effusions, masked under the name of history, may enjoy a momentary popularity; but every rational friend of the deceased, and personally brave general, must deprecate them as highly injurious to his future fame; while all enlightened and impartial Britons will deplore the assumed official* promulgation of sentiments, the necessary and inevitable effect of which must be the deterioration of the English national character, in the estimation of the civilized world.

(To be continued.)

Sir Frantic, the Reformer; or the humours of the Crown and Anchor; a Poem, in two cantos. By &c. &c. Esquire. 8vo. pp. 88. J. J. Stockdale, 1809.

'WHO plays at bowls must take rubbers,' says an old and a homely proverb; and if the demagogues of the day will not only abuse the state itself, but all its best friends and supporters, they must not be surprized to find themselves abused in their turn. We have, very lately, heard a man bold and foolish enough to declare, in public, that he thinks it an honour to be connected with the object of this satire. Of such a patriot we shall only say, that we know not which most to admire, the delicacy of his taste, the purity of his principles, or the strength of his intellects. When a man has notoriously been the means of suborning hundreds of his ignorant fellow creatures to commit the horrid crime of perjury, it is as impossible not to do equal justice to his piety and his patriotism, as it is to withhold our admiration of the supreme modesty of any one who can avowedly take him for his idol and his model.

The *Reformers* are here exposed and ridiculed in Hudibrastic verse, with much of the humour, and no small portion of the talents, of Butler. The characters are, many of them, ably delineated; the procession to the Crown and Anchor is well

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* The author's brother is Deputy Secretary at War, with a salary, we believe, of 4 or 5000*l.* per annum.

described; and the account of the proceedings and speeches at the tavern, are, we doubt not, faithfully and correctly given.

In the first canto, all the preliminary measures are debated; and amongst these a curious conference at Wimbledon, at which the resolutions to be proposed at the tavern are drawn up.

" We'll make such resolutions as
We like; for they are sure to pass:
All who assemble there being known
To have no notions of their own;
But, whatsoever we propose
For them to swallow—down it goes;
However large, they make no question,
Nor care about its hard digestion;
As if the stomachs, where they take
Such food, were of the ostrich make;
But of a ministerial article,
They cannot ev'n get down a particle:"

The procession and the dinner form the principal topics of the second canto. The auspicious morning is thus ushered in by the bard with becoming solemnity.

" *Phœbus*, as usual, rose in th' east,
And shone alike on man and beast;
With full and unremitted ray,
Glorious he ushered in this day;
In all his splendour bright he bore him,
Because---there was no cloud before him!
Larks 'gan to sing, and cocks to crow,
Because---they always will do so!
The healthy labourer arose,
Because---he might no longer doze!
The gentle zephyr balmy blew,
Like the soft sighs of---*you know who*.
Dewy was earth, being tears which run
For loss of its dear *plaything Sun*;
But soon they dry, when, t' ease its pain,
Nurse Morning brings it back again.
The rivulets murmured now 'twas light,
Exactly as they'd done all night.
The rooks from green, or dark brown woods,
That grew, or not, by rapid floods,
Fill with clamorous sound the breeze,
Hovering o'er the lofty trees;
Delightful sound!—to those that love it;
But, not to such as don't approve it.—
Brown blackbirds sweetly sing from bushes,
As also linnets do and thrushes:

Sly sleepy sharpers leave off bilking,
And the blythe milkmaid—goes a-milking.
The oxen low; the sheep's bell makes
A noise whene'er they stir their necks;
Pleasing to some! The pipe o' th' shepherd
Plays when he blows it. Ploughmen step hard
Over the furrowed field. With hounds
The echoing horn at distance sounds,
When distant 't is: but coming nearer,
You hear the charming concert clearer.
It was, in short, a glorious morn
For ripening poets' thoughts—and corn;
A morning, such as Thomson sings,
With whose renown Parnassus rings;
Therefore, I stop for modest reasons,
And will refer you to his *Seasons*."

The opening of the grand procession is highly humourous and characteristic.

" First, in triumphal coach of state
Sir Frontic came. With heart elate
He gazed upon the hireling throng,
That cheered him as he passed along
With shilling shouts, half-crown huzzas,
With inches, ells, and yards of praise;
For many let on hire their lungs,
Live not by work of hands, but by tongues;
Fish-fags enriched leave of their gammon,
And cry *Reform*, instead of *Salmon*;
Each well paid Patriot calls all that's meet,
*B*rd*tt for ever* 'stead of *Cat's meat*;
To sing out *Bravo* many go forth,
In lieu of *Dying Words* and so forth;
Money, not worth, had set them bawling,
Altered their notes and changed their calling.
Two aged horses drew the Knight,
Who shone resplendent to the sight:
Laurels seem growing on his brows,
As natur'ally as horns on cows:
The bold steeds pace with prancing power,
Just half a mile in half an hour;
Of flesh and blood, but not bones, scanty,
And each of them a *Rosinante*;
Not calculated for dispatch,
But useful at a Cricket match.
With ribands decked, above these rips
The coachman sat—the Prince of Whips:

For he o'er horses had command,
As much as any *Four in hand* ;
Could whip the leg off of a fly,
And easily cut out its eye,
Divide a hair in two or three parts,
Steer to an inch, and other deep arts,
As well as any other could,
And make his steeds do what he would,
Except go fast ; and surely this,
Must be the horses' fault, not his.
Trumpets and drums the Knight surround,
And raise his courage with their sound ;
He thinks he is a God at least,
Proceeding to ambrosial feast,
And his companions fancy paints,
Though dirty dogs, as glorious saints.
And here digressing I must treat
Upon their Godships' drink and meat ;
I mean those Gods (in days of Hector)
Who ate *ambrosia* and drunk *nectar*.
Which said *ambrosia* of these funny ones
Was only bread and cheese and onions ;
And, which to drink we count no sin,
Their *nectar* a plain dram of gin."

We must refer our readers to the book itself for the *civic festival*, and content ourselves with laying before them one of the portraits, which they will admit to be well drawn, and a striking likeness.

" *Brewerus* followed in a dray ;
Beside him casks of porter lay ;
For Patriots old experience teaches
To treat with beer as well as speeches ;
And th' readiest road that you can sally
To reach *Heart house*, is through *Throat alley*.
In manners affable and mild,
Simplicity and wit, a child,
Brewerus gains the people's favour,
By gentleness and good behaviour.
His soul is temp'rate and serene,
No clouds of anger intervene,
Except indeed, which is no wonder,
In storms tempestuous of thunder,
Which sympathetic'lly invest
With storms of dreadful ire his breast,
And often sour, in summer weather,
His temper and his ale together.
Born in a mash-tub, is 't surprising,

The brewing art he should be wise in?
He can brew porter free from fault,
Without the use of hops or malt;
Sell beer for ale, mix old *October*
With water to keep buyers sober;
And many other trusty trick,
Known but to brewers—and *Old Nick.*
In reasoning he'll never fail;
Can draw conclusions, just like ale;
Which, like his beverage of renown,
But few their throats can swallow down.
It was a *ratio* drawn from brewing,
That put him a reforming *cue* in.
He reasoned thus: 'To Parliament
The Commons are by people sent
To represent them; and, I see
They do it most imperfectly,
(At least ostensibly they seem so,
And I besides, one night did dream so,)
As badly as the vile ingredient,
With which we brewers think expedient
To represent real malt and hops with;
Each of these points the other chops with.
Now, that in both reform is wanted,
In my own mind I take for granted:
But, brewing being a glorious trade,
By which much money I have made,
By an unjust representation,
I'll stick to that. But as for th' nation,
By its delinquency no gain
Comes to my purse: with every vein
I'll therefore strive to mend its plight,
In confidence to profit by 't.'
Since first these thoughts his noddle entered,
In Faction's cause he's boldly ventured,
To rail at Ministers and Kings,
At Dukes, at Lords, and all such things;
Except one *Empe'ror*, in whose praises
Loud panegyric oft he raises,
And quite evinces that his heart
Adores *Napoleon Buonaparte*,
Which does this proverb bring to mind,
The cat will always after kind;
And she, in spite of all we say,
Will mew, *The dog will have his day.*
Although, if my conjecture's right,
The Emperor's day will soon be night."

Amidst such just and appropriate satire is some which we

cannot approve; particularly the unwarrantable attack on a high naval character, who, however mistaken, or misled, he may be, in certain points, is much too respectable, too honourable, and too amiable, to be rendered the subject of such loose and groundless censure. We cannot, too, but condemn the occasional profane allusions to scriptural passages and events; allusions not to be justified by the example of Butler, (nor indeed by any example) because, though the particular subject of Hudibras might render them in a certain degree necessary there, that is by no means the case in the present poem.

Archaeologia: or miscellaneous tracts relating to antiquity. Published by the Society of Antiquaries of London. Vol. XVI. Part I. pp. 155, 4to. 1809. At the society's apartments in Somerset-place. White, &c.

THE number, learning, talents, and respectability of the members of this society are such as to excite a lively interest in its transactions, and to induce a hope that it will eventually fix the science of Antiquarian Research on a basis not to be assailed by ridicule, nor impugned by audacious ignorance. Some really learned men indeed have, in a moment of chagrin, expressed their contempt of the study of antiquity, and coxcombs and *parvenus* have eagerly availed themselves of such sentiments to conceal their own defects; but every intelligent and reflecting mind must consider all such studies among the most useful branches of polite literature, and as operating directly to the general melioration of civil society. An accurate knowledge of the comforts and difficulties of life in former times, compared with those at present, is the surest and best mean of inducing content with the general dispensation of earthly enjoyments. The study of antiquities, both in arts and manners, is the only way of acquiring this knowledge, to which the labours of the society of antiquaries of London have eminently contributed. Nevertheless, we must acknowledge that they have been much less so than we should expect from such a body, the causes of which we shall perhaps have occasion to notice in our account of some of the articles in this volume.

In the part before us there are 19 papers, five of which are by Mr. S. Lysons, copies of "Letter missive from Edward IV." three "remarkable petitions to Henry VI." roll of "the expenses of "Edward I. at Rhuddlan Castle, in Wales," and an "inventory of articles delivered from the armory in the Tower, in the 33d Henry VI." These papers were copied from the

records in the Tower, An "account of Roman antiquities discovered at Caerhun, Caernarvonshire," is by the same author. The ingenious, indefatigable, and learned Mr. Weston is, next to Mr. Director Lysons, in the number of his communications, which are four, two on curious inedited Greek coins, one on a Persian gem, and one on a silver tetradracm, with Siculo-Punic characters. Mr. S. B. Howes describes a Greek coin of Lybia; the Rev. John Milner, [Vicar Apostolic of the inland district] gives an account of an old MS. of St. John's gospel; Mr. Malcolm a survey of the priory of St. Helens, London; Mr. W. Illingworth transmits copies of the ceremonial of Queen Catherine's funeral, and the libel against Archbishop Neville during the reign of Richard II. Mr. Vice President Ord, copies of five writs of privy seal in the reigns of Mary and Elizabeth; Mr. S. Greatheed, dissertations on the origin of the inhabitants of the British islands: Right Hon. R. P. Carew describes some antiquities discovered in Cornwall in 1793; Mr. Ellis some extracts from Hardyng's Chronicle; and Mr. T. Walford, observations on the situation of Camulodunum. The first paper, in this first part of the 16th vol. was read June 27, 1805, and the last Jan. 21, 1808; a length of time surely sufficient to produce 150 pages, many of which are merely copies of ancient records, But too many of the members are more disposed to criticise the productions of others, than furnish the society with those of their own. Some papers also were read, particularly on architecture, which do not appear in this volume.

The "letter missive of Edward IV. to Thos. Stoner, Esq." of Watlington, Oxfordshire, written about the year 1470, presents a curious specimen of the history of the English language, in an order to arm againt the "traitours and rebelles the Duc of Clarence and Therl [the earl] of Warrewick [Warwick]." But the petitions to Henry VI. although written almost 50 years prior to the above, are not much more different from the language and orthography of the present age. The petition, however, of the poor "vestiment maker of your cite of London," Robt. Coksale, is the most curious, as affording a specimen of the expenses and mummery of Popish worship. The robes and decorations were for the "Colage Roiale of our Lady of Eton," and the "Colage Royale of our Lady and Saint Nicolas of Cambrygge." Among the various items we observe 18s. for "iij fyne Aubis [Albs.]" To these curious bills, which amount to 241l. 19s. 3d. for dressing the images and decorating the altars of the Virgin and St. Nicholas, (the popish god of marriage) at Eton and Cambridge, Mr. Lysons

should have added some more illustrative remarks on the papal implements of worship, without offending the catholic feelings of Vice President Sir H. C. Englefield.

The first of the Rev. Mr. Weston's coins is an "unpublished autonomous, small brass coin of Sala in Phrygia," a place not described by Stephanus Byzantinus, Strabo, or D'Anville, although worthy to be celebrated "for its excellence in the numismatic art." This coin, we suspect, is not quite so ancient as the author seems to suppose. It has "a bearded and laureated head, and on the reverse a bunch of grapes, with the letters CAAH very distinct; the NΩN or termination of the word CAAHNΩN, is not now visible, it having been clipped, that it might be set as a gem." The characters, we think, are too well formed to be very ancient, and the letter S which the author considers a sigma, although defective, is not like that character in Morton, Astle, Montfaucon, or any other writer on this subject that we have seen. The country of this coin we must therefore think is yet doubtful; however, the author's remarks are ingenious and curious.

"The position of Sala, (continues Mr. W.) was upon the Mæander, between Pylaceum and Gazena, to the north and south of it, making the boundary of Phrygia towards Lycia. Its long. 60 15. lat. 38. 20. It lies on the river to the west of Mount Taurus, between the Lycus and the Mæander. The Phrygians in early times excelled in needle-work and tapestry, and had their name lengthened into Phrygiones, which came in process of time to signify βελονοποικίλται, *acupictores*, designers of animals and flowers in needle-work. They excelled also in music of the graver sort."

This is the true manner of treating subjects of antiquity, in describing a coin to relate the geography of the place, and some anecdotes of the history of the people where it was current. The next coin, described by Mr. W. is not to be found in Hunter, Hayn, Pellerin, Rasche, Eckhel, or Sestini. Here again we have some interesting particulars of geography, and etymology. This coin, observes our ingenious antiquary and philosopher,

"Perhaps is the only remaining memorial of a city, not recorded by Ptolemy, Stephanus Byzantinus, or Strabo; but to console us for this extraordinary silence, we are informed by the reverse, the place it commemorates, and the river it stood upon. So much geography on a small brass coin, not half an inch in diameter, is of rare occurrence, and remarkably singular. The inscription forms a square, inclosing two symbols, [an arrow and a palm branch] which serve to distinguish it from places of similar names, both of town and river. On the right

side is a female turretted head, with something behind, in part effaced and indistinct. In the area of the reverse is an arrow and a palm-branch, and on the four sides the letters ΑΤΟΥΣΙΕΩΝ ΤΩΝΙΠΡΟΣΤΟΝ ΚΑΠΡΟΝ. The Atusii, on the river Caper, that is, the Atusii of Assyria, on the Caper, which with the Lycus, runs into the Tygris, just above the Gyndes. The Arrow, or Teer, in Persian, marks the rapidity [direction] of the stream; and Tekr, in Arabic, means flowing precipitately, from which latter word we get the name of Tigris; not, indeed, according to Curtius, (lib. iv. c. 9.) and Eustathius, (Ad. v. 984) or Dionysius the geographer, for Curtius is wrong when he says, that the Tigris got its name because Tigris, in Persian, is an arrow; Teer, as I have shown, is an arrow in that language; but Tikr, or Tigr, in Arabic, whence the Romans made Tigris, is a rapid current. The modern name of this river is Dejleh in Persian. The name of Atusa, in Persian Atesh, and in Greek Atossa, is familiar to us from its being the appellation of the mother of Xerxes. The square form of the inscription is peculiar to the coins of Parthia and Cappadocia, and the palm branch is the production of Assyria"*

The third coin described by Mr. W. belonged to Heraclea, but whether of Acarnania or Lucania, the author cannot determine; nor does the inquiry now merit attention, as there were cities called Heraclea, in Bythinia, Caria, Italia, and Macedonia.

In the fourth article, Mr. Howes describes a brass coin in his possession, which he supposes to be of Lybia. On the one side is what he calls a "head of Hercules, covered with the lion's skin," and on the other, "a bull, butting, [rather

* In a subsequent paper the author corrects a mistake into which he had fallen respecting the Caper river being in Asia Minor, instead of Assyria, as above stated, where was situated the Atusa to which this coin belonged. As the words or letters in the above inscription, are wrong divided, he notices the "Greek preposition Πρὸς, which is used, he observes, to mark out the position of a place where there are two of a name in different countries, ΑΝΤΙΟΧΕΩΝ Πρὸς, ΔΑΦΝΗΝ, ΑΝΤΙΟΧΕΩΝ Πρὸς ΕΥΦΡΑΤΗΝ, and, with a dative case, ΣΕΛΕΥΚΕΩΝ ΤΟΝ ΠΡΟΣ ΚΑΥΚΑΔΝΩΙ, in order to distinguish these people from the Seleucians Πρὸς ΤΩΙ ΤΙΓΡΕΙ, upon the Tigris." We did not think the author displayed his usual acuteness of observation in the original paper, and the correction he has here made, will be unintelligible to most of the readers of this volume, who did not hear his paper read by the secretary. He has, in fact, altered his original letter to the President to what he afterwards discovered to be more correct, yet has suffered another, and posterior, communication to appear in this volume, as correcting an error which does not now exist, instead of giving it as an illustrative addendum, or combining it as a note to p. 11.

scraping the earth with his foot] to the right; over its back a single Punic character." How the author can satisfy himself that the imperfect figure over the bull is a Punic character, we know not: neither is it certain that the remains of the inscription, PYΩN, can be made out AIBYΩN, as the dimensions of the coin seem too small to hold these characters. Mr. Combe, of the British Museum, could not make out this word; and we do not think that the real Lybian silver coin, now in the possession of Mr. Weston, is sufficient to remove the difficulty; their dissimilarity is very considerable.

The next article will afford more amusement to our readers; it is from our old friend the holy Bishop of Castabala, here simply designated the "Rev. John Milner, F. A. S." and entitled an "Account of an ancient Manuscript of St. John's Gospel," which, asserts the *tonsured* antiquary, "*is certainly between* 11 *and* 1200 *years old, and which is* SAID *to have been taken out of the tomb of St. Cuthbert*, the celebrated patron-saint of Durham, and Bishop of Lindisfarne." Before speaking of the M.S. itself, we must notice Dr. Milner's history of St. Cuthbert, which certainly exhibits a specimen of the most extravagantly besotted credulity of modern times. That we may not be accused of perverting or misrepresenting such a sacred fragment of history, we shall extract it verbatim from the work before us, and only express our hope, that its appearance in our heretic pages may not throw the author into convulsions. It is addressed, in a letter, to the late rev. and worthy Mr. J. Brand, secretary to the society.

"You, Sir, are not ignorant that the body of St. Cuthbert was first raised from his tomb, in the island of Lindisfarne, eleven years after his death, which took place at the desert island of Farne, [on the shore of Northumberland, and now called Holy Island] in the year 687, and that on this occasion, it is *reported* [a modest term, but *fabled* would be better] by [the] Ven. Bede, in his *Ecclesiastical History*, and in both his *prose* and his *metrical Life of St. Cuthbert*, to have been found *incorrupt!* Having been afterwards removed, together with the episcopal see, to Durham, it was, with great pomp and *publicity*,* examined by the then Bishop of that see, a second

* We doubt this. The King is "reported" to have disbelieved the tale, and threatened the lying priests with death, if he found it false, on personal examination. In consequence of this, the Bishop said mass, and all was alarm for the issue; when the usual Popish farce was performed, a *miracle* was wrought, and his Majesty, instead of being convinced, like Thomas, of his error, by actual examination, is said to have ran off distracted!!!—Rev.

time, 418 years after the death of St. Cuthbert, which corresponds with the year 1105, during the reign of Henry I.; at which time it was again found *incorrupt*, with the limbs *flexible*, [excellent physiologists! who does not know the *flexibility* of dead bodies?] and the vestments entire, as Simeon of Durham testifies, who declares that he not only saw, but *handled* the body! The same facts are *reported* by William of Malmesbury, Roger Hoveden, and other original writers, who were either contemporaries with these facts,* or lived very near the times when they happened. The above-mentioned authors report, that amongst other things found in the tomb of St. Cuthbert, at this second translation of his body, was a chalice, the cup of which was gold, and the lower part onyx, as likewise the head [incorrupt also, we suppose] of the great and good king of the Northumbrians, Oswald, [who began to reign in 634, 53 years before the reputed death of Cuthbert] who lost his life fighting against the Danes. The third and last time when [that] the body was examined, was at the dissolution of the *greater* monasteries, in the reign of Henry VIII. on which occasion, as on the two former, the body is said, by Harpsfield, who lived at the time of this event, and who afterwards became archdeacon (I think) of Canterbury, in his Latin *Ecclesiastical History*, in folio, to have been still found *incorrupt!* He mentions a sapphire ring that was taken out of the tomb, which he says he had seen. Dr. Richard Smith, bishop of Chalcedon, who wrote his *Flores Historiæ Anglican* , (a thin folio) in the reign of Charles I. declares that he was in possession of that ring; and traces the history of it up to the aforesaid dissolution of monasteries, in the reign of Henry VIII. The said ring *is still* preserved [Query?] at the house of the canonesses of St. Augustine, Rue Fossée St. Victor, at Paris, [what immeasurable and absurd credulity!] at which house Dr. Smith died. With respect to the body of St. Cuthbert having, as we are told, been found *incorrupt*, contrary to the expectation of the Lord Cromwell's visitors, (whose intention it was to burn the bones, had they found nothing but bones in the coffin) the said visitors wrote up to Cromwell, in London, to know what they were to do in this extraordinary case. In the mean time, we are informed [by whom?] that some of the monks contrived to *steal away the body*, which they buried in a private place, yet so as to transmit the secret to some of their

* Hoveden wrote his history more than a century after the period here stated; but monks are no authorities for what concerns their own interest.

successors, to be communicated to others after them, as long as Christianity [*i. e.* Popish idolatry] should continue to be professed at Durham. Thus much *I can say*, *from my certain knowledge*, that there are always *three* gentlemen of the Benedictine order, who profess to know the identical spot, at Durham, where the body of St. Cuthbert rests, and who, as one of them dies, choose another, to whom they impart the *secret!!!*"

How closely do these papists imitate the Jews in every thing! They "stole away the body," they say, just as the crucifiers of our Saviour said of his disciples, and with as much truth. Henry VIII. himself very judiciously ordered the remains of Cuthbert to be buried in the ground under the place where his shrine was exalted, and which had been the theatre of so much idolatry and so much profit to the knaves, who encouraged the worship and pilgrimage to a saint, whose virtues were, most probably, of the same nature as Robinson Crusoe's abstinence from the use of ardent spirits. The often-removed dust of Cuthbert was finally deposited under a large blue stone in the centre of the chapel, called the Feretory, Durham Cathedral; and no credit is due to this legend of a triple secret kept by three benedictines. See Davies's ancient Rights and Monuments, &c. Ed. 1672. So much for the popish St. Cuthbert, whose numerous miracles, as recorded in Legge's Legend of St. Cuthbert," Bishop Milner has prudently concealed. The miraculous *incorruptibility* and *flexibility*, however, of Cuthbert's dead body, he, doubtless, believes as firmly as his own ridiculous tale about Winifred White, and her miraculous cure at Winifred's well. What notions the papists can have of an infinitely wise, omniscient, and almighty God, we are at a loss to conjecture, when they suppose him violating, without any cause or general object, his own established laws of nature, and even his written decrees of human corruptibility, merely to preserve from putrefaction the bodies of some insignificant individuals for a certain number of years. In the ages when miracles were actually performed, they were invariably calculated to reform, convert, or preserve mankind; but this miraculous preservation of the body of Cuthbert (unless it were embalmed, and even then it would not have been *flexible*) could have no such effect, and was only invented and propagated to augment the revenues of some avaricious and luxurious lying knaves of monks or friars. Yet our non-resident bishop again brings forward their tales, and seeks for them the sanction of a learned society, which, notwithstanding its decorous respect for the Catholic feelings of its Vice-President, then in the chair, burst

into laughter at the reading of this letter. Such, indeed, was its absurdity and risible effect, that even the secretary's gravity was somewhat discomposed in reading it. It contained, however, (to the best of our recollection) some particulars about the three Benedictines, which, we think, are either modified or omitted in the work before us.

As to the antiquity of this MS. there is neither historical nor internal evidence of its being 1200 years old. Even the tradition of Cuthbert's having a copy of the gospels: of its "falling into the sea, as certain monks were endeavouring to transport the saint's body into Ireland; and of its being recovered from thence, without any damage, several days afterwards," is against the antiquity of this MS. when it is acknowledged "that this identical book [which was recovered from the sea] is now preserved in the British Museum." As to the tale of the Gospel being buried with Cuthbert, the author "owns that he rejected the whole story as a fabrication;" but now that he has got this small volume, gives it implicit belief, and adduces the MS. as evidence of its truth! The only part of this book's history, which bears any slight credibility, is, that it was in the family of the Lees, one of whom became Earl of Litchfield during the reign of Charles II.; that it was afterwards given "to the Rev. Thomas Philips, author of the *Life of Cardinal Pole*, who bestowed it on the college of the Jesuits, at Liege, in 1769," whence it was brought to England by some of its members, at the suppression of that order. "The characters of the MS." observes the author, "and the mode of writing, bear intrinsic evidence of an antiquity as high as the age of St. Cuthbert." This we positively deny; and we do not believe that any person (not a papist) the least conversant in ancient MSS. would hesitate a moment in assigning it to the latter end of the 14th, or beginning of the 15th century. Mr. Planta's politeness and respect for the devotion of the priest, might have induced him to pass it over slightly; especially, as it has got an inscription at the beginning, purporting to have belonged to Cuthbert. "*Evangelium Johannes quod inventum fuerat ad caput beati Patris nostri Cuthberti, in sepulchro jacens anno translationis ipsius.* This inscription is in a very ancient hand-writing, though vastly inferior to the Gospel itself. It is of a *later* date than the character of *magna charta*." The binding Dr. Milner affixes to the age of Queen Elizabeth, but it is not above 150 years, if so much. "The letters," he adds, "are *all* uncial, or capitals, being for the most part Roman, with a mixture of the Saxon." This is the most extraordinary assertion we have ever seen: how the author could look on the MS. and then write

that *all* the characters are *capitals*, we cannot conceive. Does the Rev. John Milner prefer truth to falsehood? Does he know the difference between small and capital letters? has he ever seen any ancient MS.?——We are compelled to entertain doubts on all these points; as nothing can be plainer, notwithstanding his assertion that "*all* are capitals," than that the *a*'s, *e*'s, &c. are small letters, and such as were not used by either Romans or Saxons; the small modern e appears throughout the whole. The principal Saxon characters are *d*, *f*, and *m*. Upon the whole, it is very similar to some hundreds of the illuminated MSS. which we have seen, and which were written in the 13th, 14th, and even 15th centuries. Some volumes, *printed* at Valencia about 1480, have characters also very similar to those in this MS. and many of the Spanish chronicles, in the British Museum, are printed with types of the same figure.—This sacred MS. the author says, contains "The history of the *Woman taken in adultery*, which is wanting in many ancient copies of St. John, both in the Latin and Greek." This is another argument against its antiquity, if any were wanting to prove that it was not written in such an illiterate period as the 7th century. As we have not examined the MS. copy of the Evangelists, said to have belonged to Cuthbert, in the British Museum, we cannot speak of the author's accuracy in speaking of the two works, although we have no doubt of his little volume being a modern production. Those, however, who, like the author, are still suffering under the *malady* of believing in Popish superstitions, which may be classed with what a very ingenious medical writer has called "diseases of health," may, perhaps, think otherwise.

Mr. Illingworth has furnished a copy, from the records in the Chapter-house, Westminster, of "an original minute of council for preparations for the ceremonial of the funeral of Queen Catherine, the divorced wife of Henry VIII." In this curious document, the article *the*, like in French, is united to the following word, whenever it begins with a vowel. The title may serve as a specimen of the orthography.

"A remembrance for thenterrement of the right excellent and noble Princesse the Lady Catherin, doughter to the right highe and mighty Prince Ferdinand, late King of Castle, and late wief to the noble and excellent Prince Arthur, brother to o' soveraign Lord King Henry the viijth.

"First the corps must be sered, tramoyled, leded, and chested w^t^ spices and other things thereunto appertayning.

"Item, a herce w^t^ v principalls and lights accordingly to be set in the churche or chaple, where the body shal first remayn untill the removing.

"Item, a sumptuous herce w^t^ ix principalls and lights accordingly to be set in the churche or monastery where the corps shall be buried."

Directions for furnishing and decorating the coffin, wardrobe for the chief mourners, "xxx ladyes in charitts," and for the servants' liveries thus; a Duke or Duchess "must have for their mantell slopn and gowne xvj yerds at xs. the yerde, and lyverey for xviij servaunts after their degrees." An Earl was allowed livery for 12 servants, a Baron or Bishop for 10, a "Baneret" and a Knight for 8, a Knight 5, a "squier" 2, and a gentleman for 1 servant. The "chaundler, paynter, and sadler," were specially charged to have their respective works completed early.

The same member also communicates an extract from the records in the Tower, consisting of a libel against the tyranny and extortions of Alexander Neville, Archbishop of York, in the reign of Richard II. about 1390. It is a proof of the freedom with which Englishmen, in all ages, have expressed themselves of their rulers and statesmen. Mr. Illingworth thinks it a "curious specimen of the old English, in the northern dialect of that day;" but we suspect that it was written in London, as we find only one word in it, (ilka) which has been particularly used in the north. We are confirmed in this conjecture by the circumstance, that "two copies of this libel were affixed on the pillar of the chapter-house of Westminster, where the Lords and Commons were assembled in Parliament, and a third on the door of St. Paul's cathedral."

This article is followed by a transcript of a "draft of an indenture of covenants for erecting a tomb, by the celebrated Peter Torrigiano, to the memory of Henry VIII. and Queen Catherine, found among the papers of Cardinal Wolsey, in the chapter-house at Westminster." The writer conjectures that the tomb covenanted for in this instrument may be the same as that stated in Speed, p. 784, to have been begun in copper, but never finished. In this indenture mention is also made of the erecting, for 1500l. the much-admired monument in Henry the VIIth's chapel, to the memory of that King and Elizabeth, his Queen, by the same "Peter Torrysany, of the citie of fflorence Payntô," or, as he is elsewhere called, "Graver, now beying resident in the procincte of Saint Peter," Westminster.

Mr. Malcolm's account of "a Survey of the Priory of St. Helen's, in London," in the 23d of Henry VIII. (1532) presents but few facts of interest, except that of five tenements, which were let at from 13s. to 20s. a year. From the "Roll of expenses of King Edward I. at Rhuddlan castle, in 1281," furnished by

Mr. Lysons, it appears that carpenters received 4d. a day, as wages; sailors 3d., boys 2d., cross-bow men 4d., archers 2d., masons 4d., mowers 6d., hay-makers, 1½d., a cart, with three horses, 13½d., and labourers in general, 3d. a day. These sums were equal to more than ten times their amount in our money. Among the "gifts," we find 10l. for minstrels at the Queen's churching; "to a certain female spy, 1s. as a gift;" ditto, "to purchase her a house, 1l. as a gift." It appears that 10l. were paid for bringing the news of the taking the castle of Dolinthalien, and 1s. "to a certain player, as a gift." For 12lbs. of figs and raisins, 12s. 9d." a pretty considerable sum for such fruit, at the same time that a pound of saffron is only estimated at 6s. The whole expenditure amounts to 2,220l. 2s. 10½d. for the royal household.

Mr. C. Ord, an active vice-president, communicates "copies of five curious writs of privy seal, one of them in the time of Queen Mary, and the others of Queen Elizabeth. These writs or orders all relate to some domestic purposes, or dresses for members of the privy council. The only word which appears singular, is "yeven" and "yeoven," for *given*. They are all "by the Quene, Mary or Elizabeth," whose extravagant love of dress was proverbial. These papers are all without commas, or any other marks but periods; and servants is written "s'vnt." The Lord of "Leycester," in one of these writs by Elizabeth, is ordered, as a gift, "one staffe, covered with black frized vella, garnished with golde, having uppon the toppe a perfume of golde under that a penner of golde, a diall of golde, an ink-pot of golde, a knyffe the haft of golde, a fyle the haft of golde, a rule and a compass of golde, a whetstone tipped with golde, and a virrall of golde at the nether ende. Yeoven at our saide pallaice the xxijd of Septembr. in the vij yeare of our raigne."

The most interesting and the longest article, however, in this part, is the Rev. S. Greatheed's three letters, containing "Inquiries respecting the origin of the inhabitants of the British islands." The original notion stated by Mr. G. is the same as what has been, at several times, mentioned in the Antijacobin Review, namely, that the Aborigines of these islands were Iberians, or rather Cantabrians, from the N. W. of Spain. We differ, however, from the author in several particulars; especially in what he observes respecting the people of Aquitaine; and we purpose resuming the investigation in our next.

Carr's *Tour through Scotland.*

(Concluded from p. 142.)

We heartily wish that the people of England would follow the example set them by the good sense of their northern brethren, in the abolition of one of the most despicable and disgraceful customs which prevails in modern times.

"A custom once existed here, as it formerly did in England, and as I found it still exists, even to a degree of expensive inconvenience, in Holland, of giving douceurs to servants upon every visit. The origin of its abolition in Scotland is related to have arisen in the following singular manner:—"About twenty years ago, the practice of giving vails to servants universally prevailed throughout Scotland.—Nothing can be conceived meaner on the part of a master than permitting his servants to be paid by others; nothing more inhospitable towards guests than suffering them, in a manner, to pay for their entertainment. Nothing can tend more to make servants rapacious, insolent, and profligate, than allowing them to display their address in extracting money from the visitors of their masters; yet this custom had crept in universally. Its bad effect had already been severely felt, when an outrage of the footmen in the playhouse displayed the evil in so strong a light as to occasion its redress. Although it is the province of the stage to lash the vices and ridicule the follies of the people in all ranks, yet, soon after the farce of *High Life below Stairs* was published, the footmen, taking it in high dudgeon that a farce reflecting on their fraternity should be exhibited, resolved that it should be no more performed. Accordingly, upon the second night of its being announced in the bills, as a part of the entertainment, Mr. Love, one of the managers, came upon the stage, and read a letter containing the most violent threatenings, both against the actors and the house, in case the piece should be represented; declaring, that above seventy people had agreed to sacrifice *fame*, *honour*, and *profit*, to prevent it. Notwithstanding this fulmination, the performers were ordered to go on. That servants might not be kept in the cold, nor induced to tipple in the adjacent alehouses, while they waited for their masters, the humanity of the gentry had provided that the upper gallery should afford, gratis, admission to the servants of such persons as were attending the theatre. Yet did the only part of the spectators which were admitted for nothing presume to forbid the entertainment of their masters, because it exposed the vices of their own order. No sooner was the piece begun than a prodigious noise was heard from the footman's gallery: they were ordered to be silent, but ineffectually. Many of the gentlemen discovered, among the noisy crew, their individual servants. When these would not submit to authority, their masters, assisted by others in the house, went up to the gallery; and it was not till after a battle, and that the servants were fairly overpowered and thrust out of the house, that quietness could

be restored. So daring an insult made it not only necessary that the servants should be deprived of the freedom of the play-house, which they had so grossly abused, but that the practice of giving vails, so pernicious to their morals, should be abolished. The gentlemen of the county of Aberdeen had the merit of being the first to make a resolution neither to give nor allow their servants to receive any money from their visitors, under the name of drink-money, card-money, &c. and instead of it, to augment their wages. They were followed by the gentlemen of the county of Edinburgh, by the Faculty of Advocates, and other respectable public bodies, and the practice was utterly exploded over all Scotland.'---*History of Edinburgh*, b. iii. p. 374."

By the remark that this custom *formerly* existed here, the reader might be led to suppose that it was now wholly abolished in the southern parts of the island. But, unfortunately, the reverse of this is the fact. Servants in England, as in every part of the Continent of Europe, are allowed to take *vails*, and it not unfrequently occurs, that a servant stands at the door, at the departure of his master's guests, with his hand extended to receive the money which he considers as his due. The author of the History of Edinburgh, quoted by Sir John Carr, has spoken our sentiments so fully on the subject, as to render it unnecessary for us to expatiate upon it. We shall dismiss it, then, with remarking, that nothing can be more mean than to suffer servants so to disgrace their masters. Nay, the man who sanctions such a custom converts his house into an inn at which the guests are expected to pay for their dinner. We always conclude, on such occasions, that the master pays his servants no wages, but that there is the same understanding between them, as between certain Hags of quality and their butlers, who are made to provide cards and wax-lights, out of the money which their mistresses extort from their visitors, under the modish denomination of *card-money*.

Though the representation of the admirable farce of *High Life below Stairs* did not produce such a tumult in London as it appears to have done in Edinburgh, it was productive of more serious inconvenience to its learned and respectable author. For, notwithstanding he took as much pains to be thought not the author of it, as many witlings take to be thought the authors of works which they never wrote, still his own servants discovered the fact, and all left his service; and it was some time before he could get any servant to live with him. There is not, indeed, any description of beings who stand so much in need of *reform* and *restraint*, as domestic servants. At no period did their profligacy and insolence reach to such a height as at present. And, strange to say, though the legislature has provided ample, and

summary, means of redress, for tradesmen, manufacturers, artisans, and farmers, whose servants even *misbehave* themselves, in their service; yet it has not been thought necessary to provide any punishment for domestic servants, however gross their misconduct, however idle, however corrupt, however immoral they may be!—The alleged reasons for this inconsistency are twofold. First, it is pretended, that manufacturers and farmers may be exposed to great injury and loss by the misbehaviour of their servants, and *therefore* it is, that the legislature has provided such means of punishment; and secondly, it is said, that masters can themselves punish refractory or disobedient servants by dismissing them. Both these reasons are fallacious. The first places property far above domestic peace and domestic enjoyments on the scale of legislation. If a man leaves his work, or performs it negligently, provided you be a manufacturer or a farmer, you may call upon the nearest magistrate to send him to gaol; but if a domestic servant disturbs the harmony of your family by foul and abusive language, if he absents himself without your permission, totally neglects his work, stays out all night, and misconducts himself in every way that can molest and annoy you to the utter destruction of your peace and comfort, you have no means of punishing him.—Yes, answers some wise man of Gotham, you may discharge him.—That is, you may punish him by putting yourself, possibly, to an intolerable inconvenience. But you have not always even this resource, bad as it is.—For, if a servant be hired generally, without any specific contract, you must keep him for a year, and, however ill he may behave, unless he commits an immoral act, you cannot dismiss him till the expiration of the term.—This has been solemnly decided in our courts of law. At all events, where a specific contract exists, you must pay him a month's wages. To call this a *punishment* is absurd. The fact is, that there is no means of punishing such delinquents; and the true reason of the omission is, that our legislators experience no inconvenience themselves from the misconduct of servants, generally having a house-steward, or some intermediate person of a similar description, who takes all the trouble off their hands. And therefore they feel not for those whose peace and comforts are so essentially injured by the scandalous conduct of these domestic tyrants.—This ought not to be; nor ought the witticisms of a parliamentary buffoon, who feasts on the offals of popularity, to deter our senators from providing an effectual remedy for a serious and rapidly-spreading evil, which is pregnant with pernicious consequences, and which speaks home to the bosoms of all men in a middle station of life.

Our readers, we are persuaded, will pardon this digression. The subject is important, and calls for serious attention. We have now to direct our notice to a subject of much greater importance, which has baffled alike the labour of the laborious, the skill of the skilful, and the wisdom of the wise; we mean—the *Poor Laws.*—In this respect, too, Scotland has set us an example, which it had been well for us had our forefathers rigidly followed. But let our author explain what this example is.

"Amongst the many regulations of political economy which excite the admiration of the stranger, the system by which the poor in Scotland are maintained cannot fail to awaken interest. The poor-laws in England have for a long period afforded regret to every intelligent and reflecting mind. Its evils are many, its advantages to the state very few. The wretchedness of the poor in England, strange as it may appear, has increased with the increase of the poor rates, which, in 1773, were estimated at not less than three millions. In 1788, Mr. Beaufoy, in the debate on Mr. Gilbert's Poor-Bill, said, 'that, within the then last nine years, the poor-rates had increased one-third; and, should they continue increasing for fifty or fifty-three years, they would amount to the enormous sum of 11,230,000*l.* a burthen which the country could not bear.'

"Lord Kames, in his Sketches of Man, book ii, sketch 10, well observes, '*Fear of want* is the only effectual motive to industry with the labouring poor: remove that fear, and they cease to be industrious. The ruling passion of those who live by bodily labour is to save a pittance for their children, and for supporting themselves in old age. Stimulated by a desire of accomplishing those ends, they are frugal and industrious, and the prospect of success is a continual feast to them. Now, what worse can malice invent against such a man, under colour of friendship, than to secure bread to him and his children, whenever he takes a dislike to work, which effectually deadens his sole ambition, and, with it, his honest industry? Relying on the certainty of provision against want, he relaxes gradually till he sinks into idleness; idleness leads to profligacy; profligacy begets diseases; and the wretch becomes an object of public charity, before he has run half his course. Wisely, therefore, is it ordered by Providence, that charity should in every instance be *voluntary*, to prevent the idle and profligate from depending on it for support. During the reign of Elizabeth, when the monasteries were recently suppressed, and all their revenues squandered, some compulsion might be necessary, to prevent the poor from starving. A temporary provision for this purpose, so contrived as not to supercede voluntary charity, but rather to promote it, would have been a measure extremely proper. Unlucky it is for England that such a measure was overlooked; but the Queen and her Parliaments had not the talent of foreseeing consequences without the aid of experience. A perpetual tax for the poor was imposed; the most perni-

cious tax that ever was imposed in any country.'—In Scotland, however, several acts were passed, at various times, for establishing a general tax on property, for the support of poverty; and the last statute enacted, viz. of William and Mary, in 1691, which ratifies and confirms all former acts of parliament and proclamations of council for repressing of beggars and maintaining and employing the poor, and which statute remains unrepealed to this hour, promised to be as pregnant with mischief in Scotland as the 43d of Elizabeth in England; but although such acts still continue in the Statute-Books, it appears that, on account of the fortunate discrepances of their respective provisions, they have been adjudged, by a solemn decision of the Court of Session, in an action there brought against a gentleman, for not complying with an assessment to the poor, by the overseers of the parish in which he resided, to be of no force.

"In Scotland, the poor, who are partly, or entirely, incapable of maintaining themselves without assistance, are accurately distinguished, and comfortably maintained, with a degree of discrimination and humanity which do equal honour to the head and the heart of those who contribute to a relief thus substantially effected without any compulsory pauper-rate. The Scotch system is very simple, and presents a strong contrast to the mode adopted in England. On every Sabbath, at the door of the parish church, a bason, under the immediate care of an Elder, is placed on a stool, or held in his hand, in which those who have the power of manifesting their beneficence deposit what they can afford. After the congregation is dismissed, the kirk session, corresponding with our vestry, composed of the minister, elders, session-clerk, and kirk-treasurer, assembles, before whom the money so collected is counted over, entered in the session account-book by the session-clerk, (who is generally the schoolmaster of the parish, and is the only person who receives any, and that a very trifling, remuneration for his trouble, in keeping the accounts,) and afterwards deposited in a box kept for the purpose.

"The mode of distributing these charitable donations is also admirable. Immediately after divine service, a fortnight's notice is given from the pulpit, that a distribution will be made, at the hour and place appointed, to those who stand in need of relief. At this meeting, a rigid investigation of the circumstances of those who apply for eleemosynary aid precedes any application of it; and the wise precautionary rules, by which those who are concerned in the custody and distribution of the money are governed, enforce a due discharge of duty, and prevent almost the possibility of error, fraud, or spoliation. At these meetings, the money of the poor is not, as in England, scandalously resorted to, to discharge the cost of an extravagant dinner for the overseers of the poor; but the whole is regulated most for the advantage and comfort of the unfortunate beings, who, by friendless age or sickness, or uncontrollable misfortune, are rendered the deserving objects of benevolence.

"I knew a worthy man in England, who having by successful trade, accumulated a comfortable independence, retired to enjoy it in the

country. In due course he was appointed one of the overseers of his parish; a short time previous to the day on which he, his colleague, and the church-wardens, were to meet for the purpose of adjusting the parochial accounts, he sent to them to invite them to dine at his own house on that day, instead of applying any of the poor's money to defray the expenses of a dinner at an inn in the town, a practice which had always been before observed. The invitation was refused, on account of the pernicious effects of such an example to all future parish-officers; and this faithful guardian of the poor was considered in no other light than as a worthy visionary.

"But the poor of Scotland do not rely for relief upon the Sunday collections alone. Some small fees paid at funerals for the use of a mort-cloth, or pall, which is purchased out of the poor's money, the extra offerings at the administration of the Lord's Supper, and the interest of donations in money, or the rent of donations of land, left by pious persons for the support of the poor, and applied with the same religious adherence to a strict charge of duty, severally augment the stream of benevolence; and if the funds are not adequate, a never-failing source is formed to supply the deficiency by the landholders, who, upon being convened for that purpose by the minister, assess themselves, in proportion to their valued rents, to meet the emergency, which does not often happen; to these resources may be added the well-known filial piety of the Scotch, who never suffer the venerable beings who have imparted life to them to seek relief from charity, till every exertion to save them from it has proved unavailing.

"I could not learn that a single instance had occurred where proper assistance in the hour of need had been refused. What an affecting, what a consoling, system is this! how simple in its elements, how noble and effusive in its operations! By such wisdom and humanity Scotland is almost wholly free from mendicity. An Englishman accustomed to hear the clamours of the poor in his own country, and to find their numbers daily increasing, is lost in admiration as he contemplates this union of wisdom and humanity,—an union which is powerfully aided by the peculiar spirit of the people. In England the low manufacturer, the petty shop-keeper, and the peasant, are in the frequent habits of seeing members of their own class in life become paupers through idleness, and apply for parochial relief as they would for the price of an article in trade, or the wages of labour, without the pang of shame: they see and feel no degradation, and hence the increasing number of paupers, and the alarming increase of the poor-rates. The northern artisan, tradesman, or peasant, on the contrary, feels a conspicious pride in living by the fruits of his own industry; he knows that for indolence and profligacy there is no relief; and even under the pressure of long disease and unavoidable misfortune, the *moral pride*, if I may use the expression, of his family or neighbours, will call forth every energy to keep him from the *degradation* of parochial relief. The effect of this system upon the manners and character of the people is very striking. The Scotch generally make keen bargains, but very seldom dishonest ones. They are actu-

ated by a spirit of shrewdness, frugality, industry, and decent pride, which is visible in all their transactions, and which entitles them to the respect of every observer."

The contrast between Scotland and England, in this respect, is highly honourable to the former, and as highly disgraceful to the latter. The increase of the poor-rates, since the year 1788, tends to verify Mr. Beaufoy's calculation; for, if we mistake not, those rates at this time amount not to less than *six millions a year*. Yet the increase has been so gradual and progressive as almost to have escaped observation. Their tendency, however, is most alarming. Compared with these the national debt, great as it is, and the existing taxes, heavy as they unquestionably are, are objects of little concern. The effect of such debt and taxes must be partial and temporary. The consequences of the poor rates are of more extensive concern, and involve considerations of universal importance, and of a permanent nature. In the first place, the enormous sum of six millions appropriated to the support of the poor, that is, of such as are either unable, from age or infirmity, to work, or who are willing and able to work, but who are unable to find work (and such only, be it remarked, are the proper and legitimate objects of the poor laws) and that sum daily increasing, must have a natural tendency to deteriorate property, by increasing the incumbrances to which property is liable, at the very time when the demands upon property are most multiplied, most pressing, and most urgent. In proportion as the deductions from the produce of landed, or other, property, such as taxes and poor rates, increase, the value of that property must, of necessity, decrease. But an effect still more serious and deplorable, is the kind of moral revolution which has been produced in the minds of the lower classes of the community by the facility with which parochial relief is obtained. It is a fact, that, twenty or thirty years ago, no man, however poor, applied to the parish for relief, until he was driven to the absolute necessity of making such application by extreme distress; and it was then made with the most evident symptoms of embarrassment and confusion, on the part of the applicant, who felt himself, as it were, degraded by the cruel necessity of subsisting on the fruits of other men's labours, or property. Now, alas! the scene is changed, and, while the necessity of similar applications has been greatly diminished, the applications themselves have as greatly increased. Since the publication of the *Rights of Man* by that arch-traitor, Thomas Paine, the ignorant multitude have been taught to believe that there is something meritorious

in idleness and poverty ; that, in receiving parochial relief, they only receive the money which themselves have advanced, with very inadequate interest ; and that, therefore, they should not *solicit* such relief as a *favour*, but *claim* it as a *right*. Hence the effrontery and insolence with which the idle and the dissolute, in the fullness of strength, and in the vigour of youth, prefer their demands of a pass-port to the *work-house*, (most absurdly mis-named) there to lead a life of indolence, and to be supported by the industry of others. And hence, too, the extravagance and profligacy of manufacturers and artisans, whose wages are immoderately high ; and who, earning enough in three days to support them for the seven, pass the best part of the week in the ale-house, leaving their families in distress, and consoling themselves with the reflection, that there can be no occasion for them to lay by money for their maintenance, in the evening of life, because the *parish* must support them, their wives, and their children. This is an unnatural, an unsocial, and an immoral, state of things. Lord Kames foresaw, with the sagacity of a practical philosopher, conversant with the feelings and the passions of the human mind, the evil consequences which must naturally result from such a pernicious system. We have lived to see all his predictions verified, in the existence of all those effects. What the *remedy* should be for such an evil we have not the presumption to decide ; but we have no hesitation in declaring, that we would rather see the poor-laws repealed and abrogated, than witness the continuance of the present system ; and, certain we are, that its continuance will be productive of much more ruinous consequences to the country, than taxes the most burdensome, or wars the most protracted. It is our wish to press this subject, most strongly, on the minds of our ministers and legislators. If they can devise any effective plan for removing an evil which presses, with increasing weight, on every branch of the community, they will merit the eternal gratitude of the country.

Here, then, we heartily concur with the opinions of Sir John Carr, though we must remind him, that the disgraceful practice of feasting, at the expense of the parish, so generally followed by overseers a few years since, is now nearly abolished. Such abuses, indeed, are so rare, as only to form exceptions to a general rule.

On another point, of some importance, we differ essentially from our author. Arguing from the good effects of the general system of education in Scotland, he ridicules as " a distempered prejudice," the objections of those who presume to think " that if the *humble*," (Anglice the poor, for with all due defe-

rence to our author's powers of discrimination, the terms are any thing but synonymous) " are taught reading, writing, and a little useful arithmetic, they will soon fancy themselves under the influence of inspiration, and feel as if they had been intended for some high destiny; that they will desert or disgrace the station of life allotted to them by Providence, and perish upon the dunghills as vagabonds, or by the gallows, as forgers." We beg leave to observe that the author has grossly mis-stated the question, and most decidedly misrepresented the nature of the objections urged against his favourite system. No such effects have, to our knowledge or belief, been imputed to it, as that, because a peasant has been taught to read, write, and cast accounts, he will become a vagrant or commit forgery. But it has been objected, and he must allow us to say, most rationally, and by wiser heads than his own, by men who have studied human nature more closely, and who understand her better, than himself, that it is a natural consequence of educating a man above the sphere of life in which he is destined to move, to render him discontented with his station, and to inspire him with a wish *to better his condition*. Unless he is taught *philosophy*, as well as reading, writing, and accompts, he is not very likely to be restrained from an attempt to gratify this wish, by the admonition of the inspired monitor, *sorte tuâ contentus ebi*; and it requires no argument to prove, that the disposition thus generated is prejudicial to the best interests of society.

Sir John adds, " The poor of Scotland seem to have decided this important question; they can read, and yet are loyal; they can write, and yet are honest; they can calculate, and yet are virtuous." This he must excuse us for observing, is declamation, not argument. To conclude, that because a particular consequence produces a given effect on one nation, it must, of necessity, produce a similar effect on another nation, differently circumstanced in a variety of important respects, is, to say the least of it, to argue most illogically; it is a gross *non sequitur*. We do not mean to deny that the Scottish poor are honest, loyal, and virtuous; we do not mean to contend, that it is improper to teach all people to read, because we know that the command to *search the scriptures* is imperative, and that without the ability to read they cannot be effectually searched; but we do mean to impeach the positive statements, and the dogmatical inferences, of our author; and to assure him, that, self-evident as his position may appear to himself, the most rational and well-founded objections may be, and have been, urged against it.

Sir John Carr, in incidentally mentioning the Emperor of Russia, dwells with delight on " that noble liberality which has

always characterized his mind," and condemns those, as neither *just* nor *liberal*, who censure his late conduct. But how does our author support this censure? He acknowledges, that when Alexander behaved nobly, he was a free agent; but that now, he is not so, because "a French general *rules* at St. Petersburgh, and French agents have complete dominion in all the ports of the Baltic." What is this, but to admit that he has voluntarily destroyed his free agency, and has basely surrendered the reins of power, which it was his duty to retain in his own hands, that he might guide his people to comfort and happiness, to a miscreant, who was employed to insult his relatives to violate the territories of an independent power, to kidnap an illustrious member of the house of Bourbon, and to consign him to the dagger of the assassin; that, in short, he has relinquished the dignity inherited from his ancestors, and consented to become a slave in his own palace. If he was worthy of praise before all these disgraceful circumstances occurred, when he acted freely and nobly, is he, therefore, to be commended, when his conduct is totally different? Common sense forbid it! He only is inconsistent and unjust, who bestows praises equally on the noble and ignoble, on the just and unjust, on the free agent and the voluntary slave.

We pass over the observations (in the note to p. 355) on the Irish peasantry. They are loose, flippant, and unwarranted. The incidental remarks upon, or rather allusions to, the system of continental alliances, in a subsequent page, deserve the same character. The Burleighs, the Walpoles, the Pelhams, the Chathams, the Pitts, and the Grenvilles, have all thought differently from our author on this subject; but it would be the heighth of presumption in us to decide between such paramount authorities.

We have now to express our astonishment that so experienced a writer as Sir John Carr, should commit so many violations of grammatical accuracy, as are to be found in the volume before us. For instance: "devoted so many years *in* [to] the ardent pursuit," &c.—*Dedication.* "Fifty thousand London chaldrons, which forms [form] the annual consumption," &c. P. 28.—— "The larch *are* [is] considered." P. 31. "Every narrow street and passage *is* [are] well ventilated." P. 48. "The cultivated taste and amiable disposition of her illustrious ancestor survives" [survive]. "*In* [from] the school of divinity most of the young men who are destined for the church *derive* their theological knowledge." In p. 110, *manufactures* is used for manufactories. P. 117, "he *run*" for he ran. "Appropriated *in* [to] the purchase of grounds." P. 172. The following sen-

tence, in p. 202, is unintelligible: "Indeed, the Scottish ladies very liberally allow the superiority of the English, in elegant female education, consider it a great advantage." "Is *drank*," for is drunk, p. 204. "Had the capital continued *to have been*" [to be]. P. 209. The following sentence is incomplete—"As far as *my opportunities admitted*, the society here seemed to display the elegance of refinement, and the luxury of opulence." P. 295.

Sir John falls into the vulgar mistake of using the words *a*melioration, and *a*meliorate, for melioration and meliorate. He also adopts the stupid practice of the ignorant writers in our daily papers, in substituting "promenade" for walk, as if he did not know that the French word means neither more nor less than the English word. We shall always reprobate such wretched affectation and folly, wherever we meet with it. We cannot bear to see our national tongue so neglected and reviled, at least by implication.

These errors, and several others of a similar nature, which must be ascribed to inexcusable carelessness, and not to ignorance, will, of course, be corrected, should a second edition of the book be published.

It has already been remarked, that the benevolence of Sir John Carr's disposition inspires him with a propensity to *praise*, in which he is somewhat too apt to indulge. Thus, approaching the borders of Scotland, he eagerly creates an opportunity for introducing a panegyric on Mr. Walter Scott. "The genius of Walter Scott has raised a great portion of this country to the rank of classic celebrity; in his Lay of the last, and, as it was well observed, the *sweetest* Minstrel, he speaks of a wizard," &c. P. 42. The *celebrity* is afterwards transferred from the country to the poem, "The celebrity of the Lay of the last Minstrel is too extensively known, and too justly appreciated, to derive any additional force from the homage of an humble admirer of genius. From the author of this exquisite poem I experienced much civility, during my stay in the capital;" [of Scotland, we presume]. "I had the gratification of finding, that, to the lustre of extraordinary talents, Mr. Walter Scott unites the attractive charms of unassuming diffidence," [we never heard of *diffidence* that was otherwise than *unassuming*] "and [with] refined good breeding; that the powers of the poet, and the learning of the scholiast, were only equalled by his admirable qualities as a husband and a father." P. 132.

The University of Edinburgh, and its various establishments for the purpose of education, open to the author a copious field for the exercise of his *panegyrical* powers. He traverses

it with evident delight, and every good quality of the head and heart are distributed, with wonderful profusion, among the professors of every class and denomination. The Bench and the Bar again supply him with farther food for panegyric. From Lord Kames to Henry Erskine, all are *bepraised*, for their genius, their talents, their eloquence, and their learning. Nor is it thought sufficient to praise *them* only, their relatives must come in for their share of the author's commendations. Thus—"The most distinguished advocate at the Scottish bar, is the Right Honourable Henry Erskine, a gentleman of great learning, wit, and eloquence,"—[so much for the principal, now for the relative]—"and brother to the late Lord High Chancellor of Great Britain; who, upon his elevation to that high and dignified office, carried with him the affection and admiration of every gentleman at the British bar, where it was his invariable practice to encourage and support, under the shelter of his exalted talents, the early efforts of the young barrister, although opposed to the cause which he *advocated!*" It would have puzzled an ordinary writer to discover the means of introducing the Lord High Chancellor of Great Britain into a description of the practitioners at the Scottish bar; but an experienced tourist, we see, easily surmounts every difficulty, and subdues every impediment. A display of the same skill is manifested in the introduction of Lord Moira, an Irish nobleman, into a Scotch tour. His Lordship, fortunately, had established his residence, while he was commander-in-chief in Scotland, at Duddingstone House, a seat of the Marquis of Abercorn.—The scenery about this seat is represented as very attractive; but, strange to say, "it is much more interesting *to the Scotch*, on account of its having been the residence of Earl Moira, when commander-in-chief in Scotland; a station of high importance, which he filled with distinguished honour to himself and his country. Whilst the public conduct of this illustrious character obtained for him the admiration and respect of the Scotch, his domestic habits engaged their affections. At Duddingstone, his Lordship lived in a style of splendid hospitality, and became highly popular, by having two pipers in his house, and a great mull, or Scotch horn, filled with snuff, continually lying upon the table, as well as by a judicious adoption of the customs of the people in other instances. As his Lordship had a high military character to maintain, at a period of great public alarm and anxiety, and much and important business to attend to, the guests, influenced by the example of their noble host, never exceeded five or six glasses of wine at the public

dinners given at Duddingstone." Was this one of the Scotch customs which his lordship adopted?

This, however, may be very true; but the question forcibly obtrudes itself, what business has it here? But the passage affords another notable instance of Sir John's ingenuity in the science of panegyric. Such an adept is he in this notable science, that he can even extract materials for praise from the barren heath of the Scottish kirk. After a brief description of the Presbyterian discipline, without one discriminating remark, or a single observation to shew that the author has taken the trouble to understand the question, he dogmatically concludes, as if delivering an authoritative opinion *ex cathedrâ*,---" Such is the constitution of the Scottish church, by which a liberal and enlightened care is taken of the rights and consciences of the people, in all those important matters connected with their happiness here and hereafter." This is easily *said*, but not so easily *proved*. " The whole of the Lord's prayer, I was informed," says our author, " is seldom used. The moderates *occasionally* introduce *parts* of it; but the rigid Presbyterian ministers *do not even go so far*." P. 141. And yet, such are the *moderation* and *liberality* of Sir John Carr, that even this daring presumption, this impious temerity, of mutilating the very prayer which our blessed Redeemer himself framed for his followers, and expressly commanded them to use, extorts not one single word of censure or disapprobation. In p. 244, our author, modestly and intelligently, includes *churchmen* in his list of *sectaries*.-----Good Sir John, trifle, as much as you please, with barristers, professors, and earls, but, for decency's sake, let religion and her ministers alone.

His visit to Aberdeen, and his account of the colleges there, supply an opportunity, or, to speak more properly, a pretext, for panegyrizing Sir James Mackintosh, who happened to be educated at one of them. It is not to the panegyrics themselves that we so much object, for most of them are just enough, but to the improper introduction of them in this book, which relates to other objects.

Sir John, in p. 267, accuses government of a *breach of faith*, in not providing the means for bringing back transported convicts to England, after the expiration of the term for which they were transported. This is philanthropy run mad!—He is surely not to be told, that a breach of faith implies either a contract, or a promise, expressed or understood; and what contract subsists between the government and such criminals, we are yet to learn. It is sufficient for the community, whose laws they have violated, to support the expense of transporting them to the place of

their destination, and of maintaining them while there, without being further burdened with the expense of bringing them back again. At the expiration of their term, they are at liberty to go whithersoever they please; their sentence has been enforced, and the law places no farther restraint upon them; but there can be no possible obligation upon the government to defray the expense of their return to England; and, consequently, there can be no possible pretext for charging the government with a breach of faith;---a charge which ought never to be lightly preferred.

We have marked some other passages for animadversion; but the task is really too irksome to pursue. It is not without great regret, that we have so far discharged the most painful part of our duty, as critics, in censuring what appeared to us to be censurable. And could we, on any occasion, suffer private feelings, and our regard for private worth, to supersede our sense of public duty, we should, most assuredly, have allowed such a claim to operate most fully in the present instance; but, were we capable of so acting, our praise and our censures would be equally entitled to public contempt, and we should be wholly disqualified for the duties which we stand pledged to perform. In truth, we must observe, that we do not think this Scottish Tour at all creditable to the talents of the author. Sir John Carr possesses a lively imagination, and a warm heart, with many good and useful qualities, which, properly applied, might produce something amusing, interesting, and instructive. But his very virtues, or rather those qualities which render him estimable as a man, are the sources of his errors as an author. Indeed, strange as the assertion may appear, we are strongly disposed to believe, that a good and useful tour can never issue from the pen of a writer who prefixes his name to the work. The restraints which such a proceeding naturally imposes upon him, require much more resolution to surmount than most men are possessed of. In conclusion, it is our wish, that the hints which we have suggested, and the observations which we have made, in our simple account of the work before us, may prove useful to the author, in any literary enterprise in which he may hereafter be disposed to embark.

Letters from England: by Don Manuel Alvarez Espriella. Translated from the Spanish, in 3 vols. about 370 pages 12mo. in each. Longman and Co.

THE title and preface to this work naturally led us to compare it with the "Viage Fuera de Espana, por Don Antonio Ponz," but we had not read far before we perceived that the Spanish original only existed in the imagination of the English translator. A list of the pretended translator's misconceptions of the feelings of Spaniards, and their mode of thinking, next suggested itself; this soon became very considerable as we advanced through the 2d volume; but before we completed it, we determined to forego the vanity of displaying our acquaintance with Spanish manners, in order to afford our readers some taste of the various and diverse entertainments in these letters. We have not, however, noticed one comparison by Senor Espriella so defective as many of those by Ponz, particularly when he compares the site of Oxford to that of Alcala, not considering that in the former the banks of the Thames are level and low, whereas the right bank only of the Henares, at the latter, is level, while the left constitutes the skirt of a mountain, in some parts rising to a considerable perpendicular height above the river.

Senor Espriella commences his epistolary tour at Falmouth, and thence to London; after surveying the capital he proceeds to Oxford, and the Lakes, whence he returns, by Cambridge, to London, and again departs by Bath and Bristol to Plymouth. This extensive excursion affords an ample field for observation and reflection, which is not neglected by the writer. To give any analysis of such a multifarious collection of observations, reflections, comparisons, anecdotes, and descriptions is totally impossible, and at the same time, if it were, it would convey no adequate idea of these letters. We shall therefore lay before our readers some extracts from a work well worthy of being perused entire. In it the romance reader may find amusement, the reflecting reader entertainment, and the student of manners and customs instruction. In saying this, however, we must not omit to observe, that a very great number of the historical and political anecdotes are destitute of any foundation in truth: such as the assertion, Let. 3, p. 28, "when Washington died, his will was published in the newspapers; but in those which are immediately under *ministerial influence* it was *suppressed by high authority*. It was not thought fitting that any respect should be paid to the memory of a man whom the sovereign considered as a rebel and a traitor." Neither the supposed fact nor the reflection are just, and we are surprised that Mr. Southey, how-

ever he might think proper to sport his wit, did not contradict this in a note, as he has done in several other parts.

The period chosen for these literary excursions was during the truce with France, in 1802, and the author's first account of London contains his remarks on the illuminations, and ceremony of proclaiming the peace, in which he very properly remarks, that the English do not execute mere works of pageantry so well as those of utility. Among these exhibitions the execution of Governor Wall is introduced, and the letter-writer defends the conduct of the mob, on that occasion, as consistent with humanity! This is not the only paradox to which senor Espriella seems to be attached. We are better pleased with his remarks on the military, and his defence of a limited service.

"The evil consequences (observes the traveller,) of the idle hours which hang upon the soldier's hands are sufficiently understood; and their dress seems to have been made as liable to dirt as possible, that as much time as possible may be employed in cleaning it. This is one cause of the contempt which the sailors feel for them, who say, that soldiers have nothing to do but to whiten their breeches with pipe-clay, and to make strumpets for the use of the navy. Would it not be well to follow the example of the Romans, and employ them in public works? This was done in Scotland, where they have cut roads through the wildest part of the country; and it is said that the soldiery in Ireland are now to be employed in the same manner. In England, where no such labour is necessary, they might be occupied in digging canals, or more permanently in bringing the waste* lands into cultivation, which might the more conveniently be effected as it is becoming the system to lodge the troops in barracks, apart from the people, instead of quartering them in the towns. Military villages might be built in place of these huge and ugly buildings, and at far less expense; the adjoining lands cultivated by the men, who should, in consequence, receive higher pay, and the produce be appropriated to the military chest. Each hut should have its garden, which the tenant should cultivate for his own private amusement, or profit. Under such a system, the soldier might rare a family in time of peace, the wives of the soldiery would be neither less domestic nor less estimable than other women in their own rank of life, and the infants who now die in a proportion which it is shocking to think of, would have the common chance for life.

"But the sure and certain way to secure any nation for ever from alarm, as well as from danger, is to train every school-boy to the use of arms: boys would desire no better amusement, and thus, in the course

* "In this and what follows, the author seems to be suggesting improvements for his own country, and to mean Spain, when he speaks of England.---Tr."

of the next generation, every man would be a soldier. England might then defy, not France alone, but the whole continent leagued with France, even if the impassable gulph between this happy island and its enemy were filled up. This will be done sooner or later, for England must become an armed nation. How long it will be before her legislators will discover this, and how long, when they have discovered it, before they will dare to act upon it, that is, before they will consent to part with the power of alarming the people, which they have found so convenient, it would be idle to conjecture. Individuals profit slowly by experience, associations still more slowly, and governments the most slowly of all associated bodies."

Of the fashionable absurdities in architecture, the following are not the least striking.

"Here is a fashion, lately introduced from better climates, of making *varandas*;---*varandas* in a country where physicians recommend double doors and double windows, as precautions against the intolerable cold? I even saw several instances of green pent-houses, to protect the rooms from the heat or light of the sun, fixed against houses in a northern aspect. At this I expressed some surprise to my companion: he replied, that his countrymen were the most rational people in the world, when they thought proper to use their understandings, but that when they lost sight of common sense, they were more absurd than any others, and less dextrous in giving plausibility to nonsense. In confirmation of this opinion he instanced another strange fashion, which happened to present itself on the opposite side of the street; a brick wall up to the first story, decorated with a range of Doric columns, to imitate the *façade* of the Temple of Theseus at Athens, while the upper part of the house remained as naked as it could be left by the mason's trowel."

In speaking of the May-day dances and amusements, the author seems not to have been aware that the dance round the Maypole is the only relic of Eastern barbarism which is to be found in England, and that it is evidently derived from Lampsacus. He is more correct in tracing the history of the introduction of mahogany into domestic use in England, by Dr. Gibbons. But the remark on the contrivances for barring the window-shutters, that it is a land of housebreakers, could scarcely be made by a Spaniard, whose windows are all traversed by bars of iron. Don Manuel, after satisfying himself that the English word *home* could be perfectly translated, feels himself unable to translate the epithet *comfort* into Spanish.

"It means (he says) all the enjoyments and privileges of *home*, or which, when abroad, make us feel no want of *home*; and here I must confess that these proud islanders have reason for their pride. In their social intercourse, and their modes of life, they have enjoyments which we never dream of. Saints and philosophers teach us that they

who have the fewest wants are the wisest and the happiest; but neither philosophers nor saints are in fashion in England. It is recorded of some old Eastern tyrant, that he offered a reward for the discovery of a new pleasure;---in like manner, this nation offers a perpetual reward to those who will discover new wants for them, in the readiness wherewith they purchase any thing, if the seller will but assure them that it is exceedingly convenient. For instance, in the common act of drawing a cork, a common screw was thought perfectly sufficient for the purpose from the time when bottles were invented till within the last twenty years. It was then found somewhat inconvenient to exert the arm, that the wine was spoiled by shaking, and that the neck of the bottle might come off: to prevent these evils, and this danger, some ingenious fellow adapted the mechanical screw, and the cork was extracted by the simple operation of turning a lever. Well, this lasted for a generation, till another artificer discovered, with equal ingenuity, that it was exceedingly unpleasant to dirt the fingers by taking off the cork; a compound concave screw was therefore invented, first to draw the cork, and then to discharge it, and the profits of this useful invention are secured to the inventor by a patent.---The royal arms are affixed to this Patent Compound Concave Corkscrew; and the inventor, in defiance to all future corkscrew-makers, has stamped upon it *Ne plus ultra*, signifying, that the art of making corkscrews can be carried no farther.---The tallow candles which they burn here frequently require snuffing; but the common implement for this purpose had served time out of mind, till within the present reign, the great epoch of the rise of manufactures, and the decline of every thing else; a machine was then invented to prevent the snuff from falling out upon the table; another inventor supplanted this by using a revolving tube or cylinder, which could never be so filled as to strain the spring; and now a still more ingenious mechanic proposes to make snuffers which shall by their own act, snuff the candle whenever it is required, and so save all trouble whatever.---One sort of knife is used for fish, another for butter, a third for cheese; penknives and scissars are not sufficient here; they have an instrument to make pens, and a instrument to clip the nails. They have a machine for slicing cucumbers; one instrument to pull on the shoe, another to pull on the boot, another to button the knees of the breeches. Pocket toasting-forks have been invented, as if it were possible to want a toasting-fork in the pocket; and even this has been exceeded by the fertile genius of a celebrated projector, who ordered a pocket-fender for his own use, which was to cost 200*l*. The article was made, but as it did not please, payment was refused; an action was in consequence brought, and the workman, upon the trial, said that he was very sorry to disoblige so good a customer, and would willingly have taken the thing back, if there could be any chance of selling it, but that really nobody except the gentleman in question ever would want a pocket-fender. This same gentleman has contrived to have the whole set of fire-irons made hollow instead of solid; to be sure, the cost is more than

twenty-fold, but what is that to the convenience of holding a few ounces in the hand, when you stir the fire, instead of a few pounds? This curious projector is said to have taken out above seventy patents for inventions equally ingenious, and equally useful; but a more extraordinary invention than any of his threescore and ten, is that of the hunting razor, with which you may shave yourself while riding full gallop."

Many of his remarks on our theatres are extremely judicious, particularly on the nightly presence of such numbers of improper women.

"In the reigns of Elizabeth and James, the golden age of the English drama, London was not a tenth part of its present size, and it then contained seventeen theatres. At present there are but two. More would succeed, and indeed more are wanted, but these have obtained exclusive privileges. Old people say the acting was better in their younger days, because there were more schools for actors; and the theatres being smaller, the natural voice could be heard, and the natural expression of the features seen, and therefore rant and distortion were unnecessary. They, however, who remember no other generation of actors than the present, will not be persuaded that there has ever been one more perfect. Be this as it may, all are agreed that the drama itself has wofully degenerated, though it is the only species of literary labour which is well paid. They are agreed also as to the cause of this degeneracy, attributing it to the prodigious size of the theatres. The finer tones of passion cannot be discriminated, nor the finer movements of the countenance perceived from the front, hardly from the middle of the house. Authors therefore substitute what is here called broad farce for genuine comedy; their jests are made intelligible by grimace, or by that sort of mechanical wit which can be seen; comedy is made up of trick, and tragedy of processions, pageants, battles, and explosions."

Let some of our *popular preachers, and dealers in chapels* read the following remarks attentively.

"These gentlemen have two ends in view, the main one is to make a fortune by marriage,---one of the evils this of a married clergy. It was formerly a doubt whether the read coat or the black one, the soldier or the priest, had the best chance with the ladies; if, on the one side, there was valour, there was learning on the other; but since volunteering has made scarlet so common, black carries the day;--- *cedunt arma togæ*. The customs of England do not exclude the clergyman from any species of amusement; the popular preacher is to be seen at the theatre and at the horse-race, bearing his part at the concert and the ball, making his court to old ladies at the card-table, and to young ones at the harpsichord: and in this way, if he does but steer clear of any flagrant crime or irregularity, (which is not always the case; for this order, in the heretical hierarchy, has had more than

one Lucifer,) he generally succeeds in finding some widow, or waning spinster, with weightier charms than youth and beauty.

" His other object is to obtain what is called a lectureship in some wealthy parish; that is, to preach an evening sermon on Sundays, at a later hour than the regular service, for which the parishioners pay by a subscription. As this is an addition to the established service, at the choice of the people, and supported by them at a voluntary expense, the appointment is in their own hands as a thing distinct from the cure; it is decided by votes, and the election usually produces a contest which is carried on with the same ardour, and leaves behind it the same sort of dissension among friends and neighbours, as a contested election for parliament. But the height of the popular preacher's ambition is to obtain a chapel of his own, in which he rents out pews and single seats by the year; and here he does not trust wholly to his own oratorical accomplishments; he will have a finer-toned organ than his neighbour, singers better trained, double doors, and stoves of the newest construction, to keep it comfortably warm. I met one of these chapel-proprietors in company; self-complacency, good humour, and habitual assentation to every body he met with, had wrinkled his face into a perpetual smile. He said he had lately been expending all his ready money in religious purposes; this he afterwards explained as meaning that he had been fitting up his chapel; 'and I shall think myself very badly off,' he added, 'if it does not bring me in fifty per cent.' "

Senor Espriella is more precipitate and less judicious in treating of the criminal laws, than on any other subject. The word humanity has actually bewildered him, as it is not well adapted for witticisms. His anecdotes are amusing; but they furnish no practical inference, except that some reform in the English criminal code might be advantageously adopted. On manners and customs the author is almost always entertaining, and sometimes instructive. After noticing several ridiculous names, he observes,

" The manner in which the English abbreviate their baptismal names is unaccountably irregular. If a boy be christened John, his mother calls him Jacky, and his father Jack; William in like manner becomes Billy or Bill; and Edward, Neddy or Ned, Teddy or Ted, according to the gender of the person speaking: a whimsical rule not to be paralleled in any other language. Mary is changed into Molly and Polly; Elizabeth into Bessy, Bess, Betty, Tetty, Betsy and Tetsy; Margaret into Madge, Peggy and Meggy; all which, in vulgar language, are clipt of their final vowel, and shortened into monosyllables. Perhaps these last instances explain the origin of these anomalous mutations. Pega and Tetta are old English names long since disused, and only to be found in hagiological history; it is evident that these

must have been the originals of the diminutives Peggy, and Tetty or Tetsy, which never by any process of capricious alteration can be formed from Margaret and Elizabeth. The proper solution is, in each case, that some person formerly bore both names, who signed with the first and was called at home by the second,—thus the diminutive of one became associated with the other: in the next generation one may have been dropt, yet the familiar diminutive preserved; and this would go on like other family names, in all the subsequent branchings from the original stock. In like manner, Jacques would be the root of Jack; Theodore or Thaddeus, of Teddy; Apollonia of Polly; and Beatrice of Betty. A copious nomenclature might explain the whole."

The 2d volume commences with some very judicious remarks on the arts and the low state of English sculpture, with an inquiry into the policy and expediency of erecting national monuments to those who fall in battle. Such monuments, it is alleged, should be confined to the commander in chief, and not erected to simple captains. The rule laid down by the author for the introduction of monuments is ingenious. "Who is this?" is a general question at every statue; "but if after the verger has named the person represented it is still necessary to ask, 'who is he?' the statue is misplaced in a national mausoleum." That there is much disgraceful avarice manifested by those connected with St. Paul's is notorious, and the dean and chapter are here modestly arraigned in the following anecdote:

"Upon the death of Barry the painter, it was wished to erect a tablet to his memory in this cathedral, and the dean and chapter were applied to for permission so to do; the answer was, that the fee was a thousand pounds. In reply to this unexpected demand, it was represented that Barry had been a poor man, and that the monument was designed by his friends as a mark of respect to his genius: that it would not be large, and consequently might stand in a situation where there was not room for a larger. Upon this it was answered, that in consideration of these circumstances, perhaps five hundred pounds might be taken. A second remonstrance was made: a chapter was convened to consider the matter, and the final answer was, that nothing less than a thousand pounds could be taken.

"If this be false it should be publicly contradicted, especially as any thing dishonourable will be readily believed concerning St. Paul's, since Lord Nelson's coffin was shown there in the grave for a shilling a head.—Tr."

The account of the artifices and zeal of the Papists to propagate their superstition is drawn up with great truth and fidelity. The writer professes himself a zealous catholic, and adverts to the silliness of the protestant Jacobites, who wished

for the return of the Stuarts, and "believed that a Catholic king would reign over a nation of schismatics, and make no attempt at converting them; so ignorant were they of the principles of catholicism!" The cunning policy of the papists, and their silence, are next observed as proofs of their well-directed zeal for their faith. The riots in 1780 awaked a sympathy in their favour; but

"The French Revolution materially assisted the true religion. The English clergy trembling for their own benefices, welcomed the emigrant priests as brethren, and forgetting all their former ravings about Antichrist, and Babylon, and the Scarlet Whore, lamented the downfall of religion in France. An outcry was raised against the more daring heretics at home, and the tide of popular fury let loose upon them. While this dread of atheism prevailed, the Catholic priests obtained access every where; and the university of Oxford even supplied them with books from its own press. These noble confessors did not let the happy opportunity pass by unimproved; they sowed the seeds abundantly, and saw the first fruits of the harvest. But the most important advantage which has ever been obtained for the true religion since its subversion, is the re-establishment of the monastic orders in this island, from whence they had so long been proscribed. This great object has been effected with admirable prudence. A few nuns who had escaped from the atheistical persecution in France were permitted to live together, according to their former mode of life. It would have been cruel to have separated them, and their establishment was connived at as trifling in itself, and which would die a natural death with its members. But the Catholic families, rejoicing in this manifest interposition of Providence, made use of the opportunity, and found no difficulty in introducing novices. Thus is good always educed from evil; the irruption of the barbarous nations led to their conversion; the overthrow of the Greek empire occasioned the revival of letters in Europe; and the persecution of catholicism in France has been the cause of its establishment in England: the storm which threatened to pluck up this Tree of Life by its roots has only scattered abroad its seed. Not only have many conversions been effected, but even in many instances the children of Protestants have been inspired with such holy zeal, that, heroically abandoning the world, in spite of all the efforts of their deluded parents, they have entered and professed. Some of the wiser heretics have seen to what these beginnings will lead; but the answer to their representations has been, the vows may be taken at pleasure, and broken at pleasure, for by the law of England such vows are not binding. As if any law could take away the moral obligation of a vow, and neutralise perjury! May we not indulge a hope that this blindness is the work of God?

"There are at this time five Catholic colleges in England, and two in Scotland, besides twelve schools and academies for the instruction of boys; eleven schools for females, besides what separate ones are

kept by the English Benedictine nuns from Dunkirk ; the nuns of the Ancient English Community of Brussels ; the nuns from Bruges ; the nuns from Liege ; the Augustinian nuns from Louvain ; the English Benedictine nuns from Cambray ; the Benedictine nuns from Ghent ; those of the same order from Montargis ; and the Dominican nuns from Brussels : in all these communities the rules of the respective orders are observed, and novices are admitted ; they are convents as well as schools. The Poor Clares have four establishments, in which only novices are received, not scholars; the Teresians three ; the Benedictine nuns one. Convents of monks are not so numerous ; and indeed in the present state of things secular clergy are better labourers in the vineyard ; the Carthusians, however, have an establishment in the full rigour of their rule. Who could have hoped to live to see these things in England ?

" The greater number of converts are made among the poor, who are always more easily converted than the rich, because their inheritance is not in this world, and they enjoy so little happiness here that they are more disposed to think seriously of securing it for hereafter. It is no difficult thing to make them set their hearts and their hopes upon heaven. Their own clergy neglect them ; and when they behold any one solicitous for their salvation without any interested motive, an act of love towards them is so unexpected and so unusual that their gratitude prepares the way for truth. The charity also which our holy religion so particularly enjoins produces its good effect even on earth ; proselytes always abound in the neighbourhood of a wealthy Catholic family. Were the seminaries as active as they were in the days of persecution, and as liberally supplied with means, it would not be absurd to hope for the conversion of this island, so long lost to the church.

" Another circumstance greatly in favour of the true religion is, that there is no longer any difficulty or danger in publishing Catholic writings. They were formerly proscribed and hunted out as vigilantly as prohibited books in our own country ; but now the press is open to them, and able defenders of the truth have appeared. This also has been managed skilfully. To have openly attacked the heretical establishment might have attracted too much notice, and perhaps have excited alarm : nor indeed would the heretics have perused a work avowedly written with such a design. Accordingly the form of history has been used, a study of which the English are particularly fond. An excellent life of Cardinal Pole has been written, which exposes the enormities of Henry VIII. and the character of the wretched Anna Boleyn. Another writer, in a history of Henry II. has vindicated the memory of that blessed Saint, Thomas of Canterbury, who is so vilified by all the English historians ; and Bishop Milner, still more lately, in a work upon antiquities, has ventured to defend those excellent prelates who attempted, under Philip and Mary, to save their country from the abyss of heresy."

A most ludicrous enumeration of sects follows, on which it is observed, that

"Some of these sects differ from the establishment in discipline only, others both in doctrine and discipline; they are either political, or fanatical, or both. In all cases it may be remarked that the dissenting ministers, as they are called, are more zealous than the regular clergy, because they either choose their profession for conscience sake, or take it up as a trade, influenced either by enthusiam or knavety, which are so near akin, and so much alike, that it is generally difficult, and sometimes impossible, to distinguish one from the other."

The watering places (the modern fashionable Bethlehems) are not suffered to pass unnoticed by our traveller, who observes, that parents take their daughters to them in order to procure them husbands. Don Manuel and his friend next proceed to Oxford, Blenheim, and the Lakes: and, notwithstanding the numerous descriptions of all these celebrated places, we may venture to say that they have never before been sketched with a more faithful pencil. This, indeed, was to be expected from the author; a zealous catholic must be well acquainted with images, and Don Manuel's imagery generally conveys a most lively impression of the various objects and scenery which he visits. His Spanish humour, (which the translator has been very successful in imitating) at once amuses and interests the reader: although his zeal for Popery, we fear, will not be very highly relished by the dupes of Romish superstition. Were all the advocates of popery as frank as this simulated Spaniard, we should begin to entertain some hopes of their speedy return to reason and christianity. We doubt not, however, that the *meek* Bishop Milner will allow the author *plenary indulgence* for relating the miracle wrought by St. Wulstan, and that he will in future attest its truth with his usual zeal, *moderation*, and sound reason.

On the state of morals in the manufacturing towns, the writer, always in character, takes the dark side of the picture to exhibit. Many of his remarks, however, are deserving of attention, and every effort should be made to diminish the immoral effects of large manufactories, (containing great numbers of thoughtless young persons of both sexes) as much as possible. He is often, indeed, merely theoretical, as when he observes:

"Every stage of society has its characteristic crimes. The savage is hard-hearted to his children, brutal to his women, treacherous to his enemies; he steals and runs away with his booty; he poisons his

weapons; he his cowardly and cruel. In the barbarian, pride and courage introduce a sense of honour which lays the foundation for morality; he is a robber, not a thief, ferocious instead of cunning, rather merciless than cruel. When states become settled new offences spring up, as the weeds in meadow land differ from those of the waste: laws are necessary to restrain the strong from oppression, and the weak from revenge. A new tribe of evils accompany civilization and commerce,—the vices which are fostered by wealth, and the crimes which are produced by want. Still the progress of the human race, though slow, is sure; the laws and the people soften alike, and crimes and punishments both become less atrocious.

"More offences are committed in England than in other countries, because there is more wealth and more want; greater temptations to provoke the poor, greater poverty to render them liable to temptation, and less religious instruction to arm them against it. In Scotland, where the puritan clergy retain something of their primitive zeal, the people are more moral; poverty is almost general there, and therefore the less felt, because there is little wealth to invite the contrast. In both countries the greater number of offences are frauds; even they who prey upon society partake of its melioration, and forsake the barbarous habits of robbery and murder, for methods less perilous to themselves and to others. The weasel fares better than the wolf, and continues her secret depredations after the wolf has been extirpated. In Ireland, on the contrary, where the characteristics of savage life are still to be found, murder is the most frequent crime; and, horrid as it is, it is generally rendered still more so by circumstances of wanton cruelty. If the Welsh are addicted to any peculiar offence it is sheep-stealing, because the sheep have ceased to be wild,—and the people have not."

Pursuing the same subject, and humourously remarking the absurdity of the English in converting the holy sepulchre into a saint, he continues to develope the clemency and admirable administration of the laws of England.

"In no other part of the world are laws so well executed; crimes are never committed here with impunity;—there is no respect of persons, justice is never defeated by delay, and the people are not familiarized to cruelty by the sight of cruel punishments. The effect of so familiarizing a nation has been exemplified in France. All History does not present a spectacle more inexpiably disgraceful to the country in which it occurred, than the council of surgeons assembled to fix the sentence of Damiens; a council appointed by the king of France and his ministers, to discover in what manner the poor madman could be made to feel the most exquisite tortures, and kept alive as long as possible to endure them! Louis XV. signed this sentence,—and then desired he might not be told when it was to be executed,—because it would hurt his feelings! The present king of England has, in like manner, twice escaped death; and in both instances the unhappy per-

sons concerned have been lodged in the public hospital for the insane. Is there upon record another contrast so striking between two neighbouring nations?"

The descriptions of the Lakes, fashions, elections, and particularly of the artifices of quacks and quackery, are highly amusing. The tricks and impositions of the latter are exposed with great ease and much pointed satire; but they are too long to be extracted. The exposure, however, of the hypocritical ambition of the methodists must not pass unnoticed. We do not subscribe entirely to the following sentiments, but we think them worthy of laying before our readers, and recommend them to their serious consideration.

"The Methodists gain ground; their preachers are indefatigable in making converts: but there is no instance of any person's becoming a convert to the Establishment;—waifs and strays from other communities fall into it, such as rich Presbyterians who are tempted by municipal honours, and young Quakers who forsake their sect because they chuse to dress in the fashion and frequent the theatre; but no persons join it from conviction. The meeting-houses fill by draining the churches, of which the Methodists will have no scruple to take possession when they shall become the majority, because they profess to hold the same tenets, and to have no objection to the discipline.

"The Whitfield party go a surer way to work. They assert that they hold the articles of the Church of England, which the clergy themselves do not; and therefore they cry out against the clergy as apostates and interlopers. The truth is, that the articles of this Church are Calvanistic, and that, heretical as the clergy are, they are not so heretical as they would be if they adhered to them. The Whitfield Methodists, therefore, aim, step by step, at supplanting the Church. They have funds for educating hopeful subjects and purchasing church-livings for them, simony being practised with little or no disguise in this country, where every thing has its price. Thus have they introduced a clamorous and active party into the Church, who, under the self-assumed title of Evangelical or Gospel Preachers, cry out for reform—for the letter of the articles,—and are preparing to eject their supiner colleagues. In parishes where these conforming Calvanists have not got possession of the church, they have their meetings, and they have also their county rovers, who itinerate like their Wesley brethren. The Calvinistic dissenters are gradually incorporating with them, and will in a few generations disappear.

"The rapidity with which both these bodies continue to increase may well alarm the regular clergy; but they, having been panic-struck by the French Revolution and Dr. Priestley, think of nothing but Atheists and Socinians, and are insensible of the danger arising from this domestic enemy. The Methodists have this also

in their favour, that while the end at which they are aiming is not seen, the immediate reformation which they produce is manifest. They do, what the Clergy are equally pledged to do, but neglect doing;—they keep a watchful eye over the morals of their adherents, and introduce habits of sobriety, order, and honesty. The present good, which is very great, is felt by those who do not perceive that these people lay claim to infallibility, and that intolerance is inseparable from that awful attribute which they have usurped.

"The Establishment is in danger from another cause. For many years past the farmers have murmured at the payment of tithes;—a sin of old times, which has been greatly aggravated by the consequences of the national schism: since the gentry have turned farmers these murmurs have become louder, and associations have been formed for procuring the abolishment of tithes, on the ground that they impede agricultural improvements. Government has lent ear to these representations, and it is by no means improbable that it will one day avail itself of this pretext, to sell the tithes, as the land-tax has already been sold, and fund the money;—that is, make use of it for its own exigencies, and give the clergy salaries,—thus reducing them to be pensioners of the state. The right of assembling in a house of their own they have suffered to lapse; and they have suffered also, without a struggle, a law to be passed declaring them incapable of sitting in the House of Commons;—which law was enacted merely for the sake of excluding an obnoxious individual. There will therefore be none but the bishops to defend their rights,—but the bishops look up to the crown for promotion. If such a measure be once proposed, the Dissenters will petition in its favour, and the farmers will all rejoice in it, forgetting that if the tenth is not paid to the priest it must to the landholder, whom they know by experience to be the more rigid collector of the two. When the constitutional foundations of the church are thus shaken, the Methodists, who have already a party in the legislature, will come forward, and offer a national church at a cheaper rate, which they will say is the true Church of England, because it adheres to the letter of the canons. I know not what is to save the heretical establishment, unless government should remember that when the catholic religion was pulled down, it brought down the throne in its fall."

"The Methodists are preparing the way for the restoration of the true church. Beelzebub is casting out Beelzebub. They are doing this in many ways: they have taught the people the necessity of being certain of their own salvation, but there is no certainty upon which the mind can rest except it be upon the absolving power of an infallible church; they have reconciled them to a belief that the age of miracles is not past,—no saint has recorded so many of himself as Wesley; and they have broken them in to the yoke of confession, which is what formerly so intolerably galled their rebellious necks. Whatever in fact in methodism is different from the established church, is to be found in the practices of the true church; its pretensions to novelty are fallacious; it has only revived what

here, unhappily, had become obsolete, and has worsened whatever it has altered. Hence it is that they make converts among every people except the Catholics; which makes them say in their blindness that atheism is better than popery, for of an atheist there is hope, but a papist is irreclaimable; that is, they can overthrow the sandy foundations of human error, but not the rock of truth. Our priests have not found them so invincible; a nephew of Wesley himself, the son of his brother and colleague, was in his own life-time re-claimed, and brought within the fold of the Church."

This conformity of methodism and popery we have often noticed, and it is not one of their least deviations from the religion of rational beings. Don Manuel also relates the adventures of the notorious William Hunt, alias Huntingdon, who calls himself a "Sinner Saved;" and not inaptly observes, that the solitary "man, who calls himself Ambassador from the Man in the Moon, is confined as a madman; but he who calls himself Ambassador from the Lord is credited, and suffered to go at large: the moment that madness becomes contagious it is safe!" There is something more, however, than madness in these religious adventurers. Lolling in a carriage, or dallying on a sofa, and quaffing rich wines, are more agreeable than heaving coals on the Thames, and drinking porter: it is a *money-making* madness only with which they are infected.

"Huntingdon's success has occasioned imitators, one of whom, who had formerly been a drover of cattle, insisted upon having a carriage also; he obtained it, and in imitation of the S. S. placed upon it A. J. C. for Ambassador of Jesus Christ! Then he called upon his congregation for horses, and now threatens to leave them because they are so unreasonable as to demur at finding corn for them. The proof, he says, of their being true Christians is their readiness to support the preachers of the Gospel. Another of these fellows told his congregation one day, after service, that he wanted 300*l.* for the work of the Lord, and must have it directly. They subscribed what money they had about them, and some would have gone home for more;—he said no, that would not do; he wanted it immediately, and they must go into the vestry and give checks upon their bankers—which they obediently did.—And the English call us a priest-ridden people!

"Morality, says one of these faith-preachers—is the great Antichrist. There are two roads to the devil, which are equally sure; the one is by profaneness, the other by good works; and the devil likes the latter way best, because people expect to be saved by it, and so are taken in.—You will smile at all this, and say

Que quien sigue locos en loco se muda,
Segun que lo dize el viejo refran:*

"* That he who follows madmen becomes mad himself, as the old proverb says.—Tr."

but you will also groan in spirit over this poor deluded country, once so fruitful in saints and martyrs."

After humorously satirizing English credulity, and collecting a great number of ridiculous anecdotes and extravagancies, contrasted with other inconsistencies, the author notices the newspapers and periodical publications. Here his own inconsistency is not less apparent; for, although in the second volume he pronounced an extravagant panegyric on one of the worst of these works, in the third he condemns them *por mayor*. If Mr. S. reads this, he must acknowledge, at least, that all his observations are not founded in fact. The censure of persons who fit up splendid libraries without knowing their contents, we should heartily approve, did we not think that rich men may just as innocently and wisely devote a part of their wealth to the purchase of such furniture as to any other purpose. The account of the Quakers is a fragment of impartial history. The remarks on the injurious neglect, and even contempt, of genealogy, convey a practical moral lesson, which will be best appreciated by those who best know human nature. "Family pride," observes the author, "is become a common subject of ridicule in England; the theatres* make it the object of a safe jest, sure to find applause from the multitude, who are ever desirous of depreciating what they do not possess; and authors continue to attack as a *prejudice*, a feeling which, as philosophers, it is now time for them to *defend*."

"But that the true gentlemen of England should so readily yield up their own precedency to vulgar opinion is indeed extraordinary. Nothing, however, is now valued for being old. The windows and the whole front of the mansion must be modernized; the old avenues of elms, which two centuries have just brought to their full perfection, are sacrified to a hatred of uniformity; and the yew hedges, which have been clipt year after year till they formed a thick and impenetrable wall, are levelled and shorn smooth away. The

* What would Don Manuel say, did he now see our theatres, divided into chambers like in his own country, and in every other respect as well adapted for the convenience *del Marido*, and *de la muger*? How would his catholic heart be gladdened at the influence of a renegado priest, and at beholding heretic lawyers, who are just as good moralists as butchers are anatomists, lend their voice to gratify his insatiable avarice and ambition? Would he not smile also at protestant purity with catholic facilities to systematic adultery, without the labour of catholic confession?

fashion of the furniture must be changed; even the old plate must be melted down and re-cast in the newest shape; and an English Esquire would as soon walk abroad in his grandfather's wedding suit, as suffer the family tree to be seen in his hall."

Were there no other proof of the almost incredible ignorance of human nature, which blinded the modern philosophists, their contempt of family character, the best support of national morality, would alone be sufficient. These reflections are followed by others on the extinction of small farms, which are not less just: both are evils which every well-informed man will endeavour to obviate or counteract.

Had we not already quoted so largely from these very entertaining volumes, we should have given an extract from the writer's account of the different religious fanatics who have appeared about London within these few years. The reader will find very amusing sketches of Swedenborgianism, of the Jews in England, Infidels and English Pythagoreans, Society of Prophets, journey of John Wright and Wm. Bryan to Avignon, and their revelations there; prophecies of Brothers; and last, but not least, the extraordinary extravagancy of Joanna Southcott, and her maniac followers. The latter occupies above thirty pages, and will both amuse and astonish every reader who has not visited "The House of God!" at Newington Butts.

A second edition of these Letters, which are now, we believe, the avowed production of Mr. Southey, has appeared, and they will not detract from his increasing fame. They abound in humour, at least in that species which is necessary to delicate irony, in curious anecdotes, acute observations, and many apposite reflections, affording very salutary practical suggestions for the political and moral melioration of society.

Lyric and other Poems. By Laura Sophia Temple. Pp. 159. small 8vo. Longman and Co.

We noticed, in Vol. XX. p. 169, with sufficient approbation, a former volume of poems, by this ingenious young lady, and we are happy to see that her second collection confirms the opinion there given, that she "united taste, fancy, and tenderness," and displayed "the prime qualities of a poet." We have, indeed, been told, (for we have not seen it) that the critical journal which embittered the existence of Kirke White, has again manifested a similar spirit in depreciating the poems in the volume before us. This impels us to observe, that the

Antijacobin, however successful it has been in unmasking political and religious adventurers and hypocrites; in exposing knavery, tyranny, and lawless persecution of every kind, and even in penetrating the thick veil of mystery worn by the arch-impostor of the age, (the most saintly tongue with the most licentious heart) it has never once fixed a sting in the bosom of virtue, or raised a blush on the cheek of virgin innocence.

Miss Temple, in the preface, alludes to some uncharitable inferences drawn from the free expressions of fancy in her former poems, and, in the spirit of conscious innocence, seems not to comprehend how any one could so misconstrue them; but she is not "hackneyed in the ways of men." The Antijacobin, in the true conservative spirit of Englishmen, recommended the fair author to consider always "the moral tendency," as well as the abstract innocence of the thing, before she committed her effusions to the world. This advice, we are sorry to say, appears to have been less effectual, in consequence of the author's connection with the Editor of the Athæneum,* whose publication she honored with some of her pieces. The vitiated taste of that defunct work, which could not define the word "taste," without introducing such hideous expressions as "the musky odours of sensuality," has been fatal to almost all its contributors. It was, indeed, wholly unfit for the eye of any modest woman; and, notwithstanding the age and experience of its editor, who, strange

* As this scandalous work is *now* in the trunk-maker's or paper-stainer's, we may venture to speak of it, without extending its pernicious influence. In the second volume there appeared a long paper, on the condition of the poor, signed *A. L. B.* letters (besides some internal evidence) which correspond with the initials of the editor's sister. With the atrocious and abandoned profligacy of the sentiments inculcated in that essay, we shall not stain our pages by any exposure of them; we should have noticed them at the time, but we were assured (from a respectable quarter, and feeling friend of the party) that the writer was very sorry for her error, and that in consequence of it, and other domestic calamities, (of which we shall be silent) she had determined to write no more. Since receiving this assurance, however, we have learned, that the same writer is now about to edite a complete edition of the British classic novels. How far such a person is capable of this task, it is not our present business to inquire; but we must here caution her against the use of such immoral and outrageously licentious effusions, as she communicated to the Athæneum; and although, in compassion to her peculiar situation, we then suffered them to pass to oblivion, we shall not again neglect our duty to the public, if such another outrage is committed against civil society.

to say, month after month, *apologised* to his readers for its *gross obscenity*, it literally expired in its own abominations!

In this collection of Miss Temple's verses, there is evidently less ardor of imagination than in the former; and she appears to have composed several of them under a kind of restraint, or apprehension of incurring censure. Her rhymes, however, are, perhaps, more natural than in her first productions, although every ploughman could find fault with such lines as

"Strains I heard whose descant clear,"

which are not numerous. The following stanzas, entitled, "The Sorrows of Age," will, we think, convey a tolerably accurate idea of the general style and spirit of this volume:

"As o'er the heath I musing stray'd,
A pilgrim cross'd my way;
His back with years and care was bent,
His locks were few and grey.

"This pilgrim sat him down to rest
Beneath an aged tree,
And oft' he wrung his wither'd hands,
And cried, 'Ah! woe is me.'

"I ask'd why thus he feebly moan'd
When all things laugh'd around;—
Awhile he mournful silence kept,
Then heav'd a sigh profound.

"I ask'd what place he journey'd to,
He shook his hoary head—
I ask'd him where his kindred dwelt,
He cried, 'They all are dead.'

"He told me that the darksome grave
Had clos'd o'er those he lov'd;
That weary, old, forlorn, and poor,
On earth he friendless rov'd.

"He said how weak it was in man
To wish for length of years,
For that the downward steeps of life
Were rough and dim'd by tears.

"He told me that the summer wind
To him no gladness brought,
That ev'ry waking flow'r of spring
Awoke some painful thought.

" The golden sun, the azure sky
To him no more were fair—
For what was joy to those who found
No heart their joy to share?

" 'Thou man of woes,' I weeping cried,
'Hard is thy lonely fate,
But thou wilt find a home of rest,
And that no distant date.

" 'And tho' no friend with pious hand
Shall strew thy humble bier,
Yet when in death thine eye-lids close,
Angels will hover near.

" 'And tho' upon thy peaceful grave
No heart its fondness pour;
Yet do not grieve, for love's fond voice
The dead can hear no more.

" 'The rich, the proud, the guilty great,
Might envy thy poor sod—
Go—go then from this world of sin—
Go, mourner, to thy God.'"

In general there is a tone of pensiveness and imaginary melancholy which pervades almost all the author's pieces, and which has induced some persons to fancy her unhappy; but it should be remembered, that those who delight most in the repetition of human woes, are always "happy in their own miseries." We should, nevertheless, advise this amiable poet, to indulge more in the smiling sympathies of humanity, to anticipate fame with the modest consciousness of deserving it, to regard equally the "moral tendency," as well as the generous feeling of her sentiments, and to unite the language of the head, with the effusions of the heart. That genius and truth illumine her pages, the following lines will prove.

" CONSCIENCE.

" *An Ode, inscribed to Napoleon Buonaparte.*

" 'Rise! Spectres of the gory slain,
And stalk around his regal bed!
Haste! ye gaunt and ghastly train,
To bind with thorns the murd'rer's head!

" O ye wan, and shroudless number,
Ye that bled to swell his pow'r,
Start athwart his fever'd slumber,
In this dark and midnight hour!—

Obedient, Lo! the train appears—
Vengeful wrath its lance uprears—
He wakes---he wakes---his starting eye-balls glare!
Stands erect his bristling hair.
'---Vain is thy frantic yell!
Dost thou *know* me? Fiend of Hell!
I am Conscience---sent to roll
In seas of blood thy tortur'd soul.
—View yon band of mournful ghosts,
From pleasant life cut off by thee---
Blasting Dæmon! see---O see!
The frowning shades of murder'd hosts!
—Hark to the dying cry
That swell'd thy victory!
Hark! to the widow wildly groaning
As she lulls her babe to rest!
Hark to the little wretch's moaning,
While it grasps her meagre breast!
View the orphan's tear of woe!
See the meek uplifted eye!
That look shall speak---that tear shall glow,
Before the awful Judgment seat on high.

'GOD hath mark'd thy ruffian deed---
GOD hath seen the guiltless bleed---
And---thou proud and plumed king!
He to the dust thy strength shall bring.
Thine the triumph, thine the pow'r---
But the storm, the storm will low'r---
Justice bears her red right arm
To lay thy vain presumption low---
Thy fortune smiles, but 'tis the calm
That precedes a mortal blow.
Time rolls on---the hour is nigh,
When thy guilty soul must die,
And when they who kiss'd affliction's rod,
Shall face to face behold the great and living GOD.'"

There are many other pieces in this collection, which exceed in pathos those we have quoted; others also delineate more faithfully the scenes of youth, such as "Love and Prudence," &c. but we think that all the readers of modern poetry will wish to peruse the volume entire, and appreciate its contents according to their own feelings. The lines entitled "The Mansion of Rest," which were attributed to Mr. Fox, are justly reclaimed. "The Fall of the Leaf," and the "Hour of Trial," (with one exceptionable line) are moral and laudable effusions. The last we shall notice is

" THE DEATH OF BRUNSWICK.

" 'They rush like the rushings of many waters, but GOD shall rebuke them, and they shall fly far off; and shall be chased as the chaff of the mountain before the wind; and like the down of the thistle before the whirlwind.'

" Rest, noble old Chief! in thy dark bed of clay,
From the tempests that howl'd o'er the close of thy day!
O sound be thy sleep in the womb of the grave,
That sheltering home of the prince, and the slave;
Low pillow'd in dust, may thy head find repose,
And thy bosom forget all its wrongs and its woes;
Nor e'er may thy spirit look back on the strife
That blacken'd with tempests thy sunset of life;
Or know that thy relics far distant remain
From the tomb where thy fathers for ages have lain.*
---Lo! the red wing of Ravage is broadly unfurl'd,
And over thy Country its fury is hurl'd;
The spoiler inhabits the land of thy birth,
Its captains and rulers he treads to the earth;
The cold rains descend, and the winter-winds rave
O'er the mangled remains of the young and the brave.
Ah! happy wert thou to escape from the flood,
That buries the home of thy fathers in blood!
Ah! happy to close in oblivion thy eye,
When it saw the last ray of thy liberty die!
When the foe o'er thy fields as an ocean-wave past,
And their banners of victory stream'd on the blast!
---Still, still does the hoarse tempest yell from afar,
Still rush o'er the nations the blood-hounds of war---
But no matter to thee *when* their barking shall cease,
For *thy* journey is ended, thy soul is at peace:
Nor the rude shout of triumph, the shriek of dismay,
Can pierce thro' the veil of thy " dark bed of clay."
Serene shalt thou slumber beneath the cold sod,
Till awak'd by the voice of thy Father and GOD;
Then, then wilt thou rise from thy chamber of gloom,
And then will the spoiler receive his dark doom:
The wide-wasting Demon of murder and lust
From his height shall be torn, from his station be thrust.
Lo! the Great One shall utter his terrible CURSE,
And the TRIBES of the guilty shall quickly disperse.

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* " When permission was asked of Buonaparté to deposit the remains of the Duke in the vault of his Ancestors, it was inhumanly refused."

Not an atom shall live---not a trace shall remain
Of the scoffer who trampled the breasts of the slain.
The robber of nations, the scourge of the world,
Down, down to the uttermost hell shall be hurl'd.
While the just man, who wander'd a pilgrim forlorn,
Shall live evermore in the light of the Morn."
1807.

Pantologia, comprehending a complete Series of Essays, Treatises, and Systems, alphabetically arranged, with a general Dictionary of Arts, Sciences, and Words: and presenting a distinct survey of human Genius, Learning, and Industry. By John Mason Good, Esq. F. R. S. Olinthus Gregory, LL. D. of the Royal Military Academy, Woolwich; and Mr. N. Bosworth, of Cambridge, assisted by other Gentlemen of eminence in different departments of literature. Royal 8vo. Parts vi. vii. and viii. 6s. each. Kearsley.

We now resume our notice of this useful work, beginning with part vi. being the first of the second volume, which extends from "Barclay" to "Bezout." In describing the "Barefoot Carmelites," the editors commit a ludicrous mistake, which, perhaps, is not original: it is in metamorphosing Mount Carmel, in Palestine, whence the order derives its name, into a saint! No doubt this mountain is just as good a saint as any of the images, called "our Lady of Mount Carmel;" and, so far, the authors are correct in theory, though not in fact. They seem, however, to suppose, that the Carmelite friars and nuns actually go barefooted, whereas they only wear hempen shoes, without regular uppers or quarters; in other words, they use sandals instead of shoes, either with or without stockings. The same dress is usually worn by almost all the working classes of people, and even by some persons of property, in the countries where monks or nuns of this order exist.

The article "Barometer," although it does not embrace the whole of the phenomena indicated by this instrument near the equator, deserves our approbation, as worthy of general perusal, and presenting a good abstract of the different theories and conjectures which have been promulgated to explain the changes in the atmosphere, as developed by this measure. But the words "Basso Relievo" evince the most abortive attempt at definition we have ever seen: surely the writer of such an explanation did not himself properly comprehend the terms.

"Bath," "Bathing," "Battery," "Battle," "Beard," "Beauty," "Bee;" (a copious and useful account) "Beer and Beer Machines," (with a well-executed engraving, on a new plan, which we do not wholly dislike) and "Bellows," are all articles very well adapted for such a work, and both entertaining and useful.

The seventh part of this dictionary extends from "Bia" to "Bone." The chief articles are "Bible," of which an interesting account is given, the division of the Old Testament into chapters and verses, and the various translations of it into different languages, particularly Greek, Latin, and English. "Bill," sufficiently defines bills of exchange, bills in parliament, &c. "Billiards" are neatly described, and their mathematical principles examined. The authors consider the rotatory and direct motion of balls, in this game, as "a dynamical problem which has never yet been solved;" and that this "rotatory motion, under certain circumstances, gives a result which seems contrary to the law of the impinging of elastic bodies." The rotatory motion of a billiard ball is derived from the resistance of the plane over which it passes, and is always in proportion to the velocity of its rectilinear motion and its power to overcome the resistance of friction on the plane; when the ball rises off the cloth of the table, its rotatory motion is then very different from that in contact with the plane. This influence of friction on the rotatory motion will account for the other apparent irregularities.

The definition of "Binomial," contains the latest improvements or suggestions on this famed subject of mathematical investigation. The article "Biography" is very judicious, and the principles laid down are in general just. The authors very modestly declare that their "own ideas of the duty of a biographer will in *no instance* be found realised [this is saying too much; in *many* instances we have found them realized as far as the limitted nature of their work would admit] in the biographical sketches interspersed throughout these volumes." They proceed to declare, that "in no general dictionary of arts and sciences, however extensive, can the biographical articles afford all the advantages which may be derived from that species of writing." This is very true; and before we had seen this satisfactory apology for the biographical defects of the Pantologia, we observed, in noticing the first part, that such works could never supercede regular treatises on the different subjects, and consequently, that as they were generally books of reference only, the completeness of the treatises was less desirable than the multiplicity of terms defined, and the

comprehension of every name, word, and place of any importance. Admitting, therefore, the editors' plea to the utmost, still it does not exempt them from blame, for omitting the names of any philosophers whose works have added to the general stock of human knowledge.

The account of "Bird-catching," "Bird-lime," "Bird-nests," &c. is pretty copious. In stating the methods adopted for "the preservation of birds" for cabinets, the editors should have recommended skinning the fowl, and stuffing the skin, as the only certain means of preserving the colours of the feathers. In the list of articles for a "drying compound," nitre ought not to have been introduced. Many of the metallic oxyds would be much better.

In biographical articles this part is singularly copious, as we here find memoirs of Dr. Black, Mr. F. Blackburne, Blacklock, Sir R. Blackmore, Sir W. Blackstone, A. Blackwall, Mr. Blagrave, Drs. John and Hugh Blair, Admiral Blake, Boerhaave, &c. The article "Black" and its compounds, as "Ivory Black," "Lamp Black," &c. are generally satisfactory. The same may be said of "Mont Blanc," "Bleaching," (a very useful and tolerably copious account): and the "Blind," in which much curious, entertaining, and we may add beneficent information is condensed into a small compass. On the article "Blood," though occupying 8 columns, we cannot bestow much praise; it affects to embrace every part of the subject, yet does not define any with sufficient accuracy or distinctness, and has too much general reference to other writers, except in the examination of Mr. Hunter's notion of the vitality of the blood. The descriptions of the "Blow-Pipe," "Blue," and "Blueness," "Boiling," and "Bomb," embrace generally the more curious parts of the phenomena relative to these subjects, and will satisfy common readers.

Part viii. extends from "Bone" to "Broke." The article "Book" is a sufficiently satisfactory sketch; but "Book-keeping," is much briefer than we should have expected on such an important subject. The extension of such an article would have been of much more utility than the long account of poor Abraham Booth, (by some brother baptist,) a man whose fanaticism or bigotry, (call it which you please) was more conspicuous than his christian good will to all men. We allude in particular to a vile posthumous tract, the name of which has wisely, we hope virtuously, been withheld from the list here given of his works. On the curious subject of "Boring in mineralogy," a little more might have been said with advantage. For an excellent account of Father Boscovich, the edi-

tors have availed themselves of the erudite and ingenious labours of Bishop Gleig, in his Supplement to the Encyclopædia Britannica. The article "Botany," is comprehensive; but it contains too much of what more properly belongs to "vegetable physiology," and too little of nomenclature; in the latter it is grievously defective, for, considered as a dictionary, the definition and etymon of all the Linnæan terms, should have been distinctly given, as essential to the work.

The article "Bran," shows the editors' attention to recent discoveries; the word "Brandy," contains a vulgar error, but as it is a patriotic one, we do not disapprove of it. The article "Bread," is by no means so useful as it might and ought to have been. The ingenious and useful little tract published by Edlin on bread-making, has escaped their observation, and consequently his suggestions for the improvement and manufacture of bread. This is a subject so important to the community, that it ought to be repeatedly and thoroughly discussed, and is not beneath the attention and skill of the ablest chemists. The "Brassica," or cabbage, should have been somewhat more copious in English names, to make it more generally useful to the practical husbandman; the article however will be read with interest even by persons who are not botanists. The remaining articles "Breeding" cattle, "Brewing," "Brick-making," "Bridge," and "Britain," present tolerable epitomes of their respective subjects, and may be read over to refresh the memory, by those who are acquainted with more original treatises.

The omissions in the Pantologia continue to be less numerous, as it advances, and the general execution of the plates, and their colouring, as well as their number, are preserved with a laudable fidelity, worthy of public approbation.

DIVINITY.

JUBILEE SERMONS.

The Righteousness of a King, the Blessedness of the People; a Sermon, preached at West-Tilbury, Essex, on Wednesday, October 25, 1809, being the Day appointed, by Order of Council, as a Day of General Thanksgiving, on the occasion of His Majesty's entering upon the Fiftieth Year of His Reign. By the Rev. Sir Adam Gordon, Bart. Rector of that Parish. 8vo. Pp. 40. 1s. 6d. J. J. Stockdale. 1809.

Whenever we see the name of Sir Adam Gordon prefixed to a

religious work, we expect to find in it useful truths, and sound doctrine. Hitherto, our expectations have not, in any one instance, been disappointed; and never were they less so than in the able discourse now before us. The text is from the 108th Psalm: "*This is the day which the Lord hath made; we will rejoice and be glad in it.*" From the title which the reverend baronet has given to his sermon, the line of argument which he has adopted may plainly be inferred. He observes, at the beginning, that such an event as the Jubilee was meant to record, had occurred but twice in our national history; and he truly adds, that the lives of the two Princes (Henry the Third and Edward the Third) will bear no comparison, in all the points of religious and moral excellence, with that of our beloved Sovereign. Sir Adam next explains the origin and intent of the Jewish Jubilee; and, in the course of his discussion, he takes an opportunity of proving, from scriptural authority, the influence which the righteousness of a King has upon the happiness of his people.---"*The Lord has hitherto defended our city to save it, for his own sake, and for his servant David's sake.*" Some striking instances of the analogy between the conduct and fate of David, and that of our Sovereign, are pointed out by the preacher.

"*David was a Man after God's own heart*—in that, (though an imperfect, frail creature, partaking largely of the degeneracy of a fallen nature, in some grievous respects,) he trusted not in his own strength, but attributed all his success, and prosperity, to the power, wisdom, and goodness of the Divine Being, who raised him up, as an instrument, to fulfil his gracious purposes towards his people.—He went not forth, puffed up with his *own* valour or virtue, but in dependance *on the name* of the LIVING GOD.—Many, and marvellous were the deliverances from his inveterate, and impious enemies, which he received, through the support and favour of the Almighty:—and in order to assimilate the characters of these eminently-favoured servants of the Most High, it may not be amiss briefly to instance, some of the singular marks of divine protection vouchsafed to our justly-beloved Sovereign, still permitted as God's vicegerent, over these as yet happy kingdoms.—And, without presumption, we may *add*—(under the essential aid of divine grace) from the merciful consideration of '*his possessing a faithful and* '*true heart, and that he would rule his people prudently, with all his* '*power, God chose this his highly-favoured servant*' for this exalted station---'*Because the Lord loved his people, He hath appointed* '*such a King over us.*'---As '*He bestowed on his servant David a long* '*life,*'—so to the King of our land, we may say, '*With length of* '*days hath He satisfied him.*'—From the early instance of God's preservation of David, when tending his father's flock, to the latest period of his kingly office—under numerous snares and assaults of public and private foes, did the hand of the Lord uphold and defend him.—It is needless to specify them, as they are all recorded in the inspired word.---And thus towards *our* gracious Sovereign,---mercy

on mercy, hath been evidenced for his protection. *E. G.*---How many violent encroachments on his government have been frustrated! ---What secret and foul seditions have been crushed in the *bud!*--- What open and desperate assassinations of his sacred person have been prevented!---From what deep and base machinations of both foreign and domestic foes,---from what rash and ungrateful attacks of those in whom he might have hoped to place the securest confidence, hath he been delivered!---From what afflictive and alarming bodily maladies hath he been recovered!---And whilst all the crowned heads, and *once* mighty Potentates of Europe, have *suddenly* been deprived of their hereditary rights, and power, or are dwindling into mere vassals to a blasphemous and barbarous tyrant---our aged,--- upright Monarch, stands firm upon the throne of his ancestors, secure in the love and veneration of his people, and ultimately trusting in the irresistible support of his God and Saviour.---Now to what, my brethren,---can we attribute all these wonderful interferences, but to the marked hand of Divine preference, and over-ruling dominion---to the invincible shield of Omnipotent protection?"

Here effects are traced to their proper causes, not by the sceptical imagination of modern philosophism, but by the steady eye of christianity. This great, this solemn truth, of a superintending Providence that watches the actions of men, and, even in this world, sometimes makes sin feel its punishment, and righteousness its reward, cannot be too strongly impressed on the public mind, at a period when scepticism and infidelity are making such rapid and gigantic strides, in this still christian land, as to threaten the general eradication of all true religious principles.

"When we compare," adds the pious preacher, "the lives and principles of the fallen, and *falling* Kings and Princes of the enslaved nations on the Continent,---what can we conclude, but that the just judgments of Heaven have overtaken *them*, for their perverse infidelity, and irreligion,—their gross immoralities, and foul example;—and it should make us tremble, lest when our holy palladium be withdrawn, under which the Almighty has hitherto been pleased to screen us from *their* merited visitations—*We* too—through excess of dissipation,—licentious manners, and graceless negligence as to godly conduct, may become objects of the fiery scourge, with which He hath sorely punished the nations that hath trodden under foot his holy laws, and despised his long suffering and tender mercy! —Our fate is as yet deferred;—our day of grace prolonged;---and time for repentance, and reformation, yet afforded us.---The *sign* of favour, is the protracted life of our beloved Sovereign,—his patriotic and paternal efforts for the welfare of his country are still warm in the hearts of all his loyal subjects:---This, therefore may truly be styled '*the day which the Lord hath made,*' and we ought to '*rejoice, and be glad in it.*'"---

The preacher's closing remarks, in the application of his argument,

are strong, just, and impressive.---Would they could produce the desired effect on those to whom they more immediately apply.

" Let us profit then (my brethren) by the lesson this singular ordinance holds out to us, as to our *spiritual* concerns.---Let us avail ourselves of the *warnings* and *trials* afforded us while on this fleeting scene of things, which passeth away as a shadow.---Soon, *may* the part of the *youngest* be over, on the stage of this uncertain life---Shortly *must* the account of the more advanced in years be given in. ---O that we may find grace to lay these things to heart, in *time!* ---The storm of national calamity seems gathering around us !--- Some dreadful convulsion threatens the repose of our distracted country!---The symptoms are prominent, and truly alarming!--- Our councils seem paralized [palsied]---Our splendid, and most promising exertions, all terminate in *disappointment* and disgust.---Religion in general, is at a low ebb; and the respect once paid to our pure, and unrivalled church establishment, is visibly on the decline--- Its original, and inveterate foe, though beaten from his *ancient throne of power*, is not only surreptitiously, but openly raising his head in our land, and joining with other designing adversaries, to sap the very foundations, on which the pillars of our admired Constitution alone can stand---Fatal discord prevails, to the sad derangement of all public plans, and projects:---In short, we have to deplore the barbarous pursuit of *private animosity, and revenge*, taking place in the minds of those, whose *unanimity* to advance the public cause, and whose *rivalship* in patriotic zeal, should mark the character of *genuine* SUPPORTERS of the Commonweal. These must be allowed (my brethren) to be most woful symptoms. Every thing denotes some awful change---It is too evident, that the Lord is angry with the vanquished nations of the Continent, and has devoted them to the oppression of that furious scourge, his just vengeance has raised up against them.---From the speedy and unprecedented ruin which has overtaken so many once-powerful potentates, that sad and never-failing observation is established,---That *whom the Almighty is determined effectually to destroy*, HE FIRST INFATUATES. This truth is evidenced by numerous instances both on profane and sacred record.---The downfall of these several mighty empires,--- crouching to the iron sceptre of a bloody Usurper, can no otherwise be accounted for, according to the common course of things.---May the Almighty, in his mercy, withhold the like overwhelming sentence from confounding *our* natural means of defence!---Let us implore Him to avert the judgments, *we* likewise have most justly merited! ---and whatever may be the lot of an offending people *collectively*, (in the unerring purpose of God's high wisdom)---let us *individually* strive and pray, *so* to conduct ourselves, during the short time that may be allowed us here,---that we may escape the final, and enduring misery that awaits the ungodly."

A Sermon, preached at Bishop-Wearmouth Church, in the county of Durham, on the 25th of October, 1809, *the anniversary of the accession of our gracious sovereign to the throne, upon his entrance into the fiftieth year of his reign.* By Robert Gray, D. D. Rector of Bishop-Wearmouth, and Prebendary of Durham and of Chichester. 8vo. pp. 28. Graham, Sunderland.

The author's text is taken from the 14th and 15th verses of the 12th chapter of the first book of Samuel; whence he infers that the happiness and welfare of a nation, in a great measure, depend upon the personal virtues and good conduct of the King. This position, most important in whatever point of view it be considered, he illustrates by various extracts from the sacred writings, and by historical facts recorded in sacred history. To those who deny the interposition of a superintending providence in human concerns, and who presumptuously rely on the all-sufficiency of human reason, and of human exertion, this doctrine will appear both weak and unpalatable. But by the pious and intelligent Christian, who studies the Scriptures with earnestness, humility, and simplicity of heart, it will be found sound, instructive, and consolatory.

It is a singular source of proud satisfaction to Englishmen, that, for the unexampled prosperity which, amidst the wrecks of ruined empires, this kingdom enjoys, we may, without flattery on the one hand, or presumption on the other, affirm, that we are principally indebted to the virtues of our sovereign. Indeed, Dr. Gray, in the brief delineation which he has given of the public and private character of our exemplary monarch, has afforded premises of sufficient strength to justify this conclusion. Adverting to the commencement of his reign, the Doctor notices an instance of the King's patriotism, which has lately been the cause of considerable contention. An ignorant tradesman, who prates in the Common Hall of the City of London, and who learnt his politics, and acquired his knowledge, behind the counter in which he served as a shopman, in an obscure part of the metropolis, had the inconceivable impudence to deny that the act of rendering the judges independent of the crown was an act which originated with the sovereign himself, or for which the sovereign deserved any praise. To so ignorant, audacious, and unqualified, an assertion, we should not stoop to give any other answer than the *lie direct.* But as we have heard a similar conclusion drawn from different premises, by a respectable person, who ought to know better, we think it necessary to offer a few observations on that subject, in order to prevent any persons in authority from misleading those who, naturally enough, look up to them for information on such points. It has been contended, first, that although the act was originally recommended from the throne, yet as the speech from the throne must always be considered as the speech of the minister, no merit can possibly attach to the King for any thing which it contains; and, secondly, that as it was, by an act of the legislature, that the judges were rendered independent, the praise for that act is due to the legislators, and not to the King.

Specious as this argument, or rather statement, may appear to weak and idle men, who look not one inch beyond the surface of things, never was a notion more fallacious, a statement more erroneous, or an argument more contemptible. According to this curious and novel mode of reasoning, the King is a being perfectly passive, incapable of any good or meritorious act, and consequently not entitled to praise for any thing which he can do, *quoad King*. Unfortunately for such silly quibblers, who are wise only in their own conceits, the Constitution of England cuts up such a system by the roots. It expressly acknowledges the King to be the fountain of honour, the source of every thing that is good, generous, and great; it denies him only the power of—*doing wrong*. If any thing unconstitutional or dangerous should appear in the speech delivered from the throne, the law, for the wise purpose of attaching responsibility somewhere, imputes it to the minister; but it ascribes every thing commendable in the speech, to the sovereign from whose lips it proceeds. So much for the legal part of the question. In point of fact we know, that though the outline of the speech be framed by the minister, or rather, by the cabinet, yet that it is submitted entirely to the King for his approbation or rejection; that the King may make any addition or alteration in it which he may think proper, and that this is not mere form, but that, in truth, on one very remarkable occasion, in the last speech delivered from the throne, before Mr. Pitt resigned his situation in 1801, his Majesty exercised his authority, and made a radical alteration in his speech. According to the doctrine above stated, the King could have no merit for such conduct, because, it must have been the speech of the minister; of that minister who had prepared a very different speech indeed! The public, however, thought otherwise, and the numerous addresses which were then presented to the King, shewed that they ascribed the merit of the transaction to its real author. Having said thus much on the speech which preceded the act, after observing that the measure itself was the spontaneous suggestion of the King's own mind, we shall now consider the inference drawn from the actual accomplishment of the measure by the legislature, and not by the King. In the first place, these silly reasoners betray such ignorance of the constitution as not to know that it is the King who *makes the law*, by and with the consent, indeed, of the Lords spiritual and temporal, and the Commons in Parliament assembled. But, waiving this fact, it is evident that he is the head of the legislature, which is composed of King, Lords, and Commons, and, consequently, must be entitled to at least his portion of praise for any laws which the legislature may enact. In the present instance, the object and tendency of the act was to curtail the authority of the crown in the dismission of judges; and the King might certainly have imposed his veto upon it, and have prevented it from becoming a law. For the mere forbearance, then, to exercise this constitutional power, on such an occasion, (to consider the question, for a moment, in the most contracted point of view) praise and gratitude were surely due to him. Sufficient has been said to expose the weakness and the folly of the position which we have here noticed,

But the fact is, we repeat it, that the King himself spontaneously suggested the measure, and it was, in consequence of such suggestion, that it was taken up by the ministers, and carried into effect by the Parliament, in conjunction with the King himself; and, therefore, the praise which belongs to this most beneficial act, is, exclusively, due to our gracious sovereign, notwithstanding the assertions of ignorant demagogues, on the one hand, and of captious quibblers on the other. We shall now extract Dr. Gray's brief statement of the fact.

"The third particular to which I allude, as an honorable distinction of our Sovereign's character, is also of great importance, and is illustrated by those great and dignified sentiments, which appear to flow from him with suitable propriety, as being the fountain of justice, and which led him to declare, soon after his accession to the throne, that he "looked upon the independence and uprightness of the judges, as essential to an impartial administration of justice; as one of the best securities of the rights and liberties of his subjects, and as most conducive to the honor of his crown:"—and this was no empty declamation, or insincere profession, since in conformity to those noble and enlightened views, he endeavoured to establish the administration of the justice of the country, beyond even a suspicion of dependency on the will of the executive government, by obtaining a legislative provision for securing to the Judges the possession of their offices, even upon the demise of the crown; so as to render them irrevocable during a continuance of their good conduct; a measure, which must ever be considered as a voluntary relinquishment of a prerogative of the crown, in conformity to the interests of the community, and which, while it has evinced the regard of the Sovereign to the pure and impartial execution of the laws, has contributed essentially to secure the integrity of the judicial department, and to advance its title to that high and peculiar distinction and praise which it hath obtained."

In illustration of his arguments, on the different effects produced by good and bad governors, the intelligent preacher contrasts the situation of France with that of England.

"We need not, however, go back to the monuments of departed greatness, the sepulchres of former Sovereigns, for subject of comparison to illustrate the peculiar blessings of the government under which we live; yet a little while, and 'the pomp of one shall be brought down to the grave,' who in the splendour of his success, and in the plenitude of his power, has exceeded all example, yet when the Kings of the Nations' shall be 'stirred up from beneath,' as in the sublime vision of Isaiah, to 'meet him at his coming,' and to deride him as 'become weak like themselves,' saying 'is this the man that did make the earth to tremble, that did shake the Kingdoms,' what benefits can be stated to have accrued from his dominion which can be put in competition with the advantages which we possess?

"Looking to the extended Countries subjected to this sway, we perceive, amidst the glare of misrepresentation, that every where among the insulted People the word of the Ruler is the unresisted law;

that no house is free from the inquisitions of his policy, and no family exempt from the call of his tremendous conscription; that the satellites of his appointment are alone invested with all the splendor and privileges of the subject States, and with all the spoil of the Nations which have been plundered; that every object of agriculture, of commerce, and of freedom, is sacrificed to an insatiable lust of empire, and the aggrandisement of a few, while every department incorporated into one vast dominion, or controlled in subserviency to its support, is depopulated of its inhabitants, and drained of its wealth, to supply the waste of wide-spread armies, and to furnish new generations to be trained under the banners of ambition, for the work of havoc and devastation in the world.

"I shall not, however, dwell on a disgusting contrast in which there is no feature even of remote analogy, and of which no description can fully represent the opposing shades."

The whole of this discourse is creditable to the author's talents and principles.

The Jubilee; or, Motives for Thanksgiving and Congratulation, derived from a consideration of the character and conduct of our most gracious Sovereign, King George the third; a Sermon, preached in the Chapel of the Foundling Hospital, on Wednesday, Oct. 25th, 1809, being the day on which his Majesty entered on the fiftieth year of his reign. By the Rev. John Hewlett, B. D. Morning Preacher to the said charity; and Lecturer of the united parishes of St. Vedast-Foster, and St. Michael-le-Quern. Published at the request of the general committee of the Foundling-Hospital. 8vo. pp. 24. Rivingtons, London.

"Ye shall hallow the fiftieth year," the command given to the Jews for the celebration of their Jubilee, is the appropriate text which Mr. Hewlett selected for his discourse on this day. It is an able and eloquent sermon, contracted, perhaps, too much, in its scope of inquiry, but dwelling pointedly and forcibly on those points on which the preacher expatiates. Alluding to the internal tumults which threatened not only the tranquillity, but the safety, of this country, at the commencement of the French Revolution, Mr. Hewlett observes, in reference to the conduct of the King, at that distressful period:

"It is no less meritorious, that he has guarded and maintained the just prerogatives of his crown, with constancy and firmness, in those dangerous times of popular commotion, when men talked about equality like fanatics, and acted towards each other like tyrants; when, boasting of the sovereignty of reason, their harangues exceeded, in violence and folly, the ravings of a mad-man's dream; and when liberty and philosophy were the flimsy pretexts for the subversion of all civil government, and the destruction of Christ's visible Church on earth."

While, with the strength of Christian zeal, the preacher condemns the scandalous violations of morality, which prevail, too much, in every class of life, he pertinently contrasts with such practices the exemplary virtues of our sovereign.

"However common the lawless indulgence of vicious passions may be amongst us, and though some transgressions seem to mark the present times, as distinct from others; yet the fair page that shall hereafter record the virtues of George the Third, will not be sullied by one licentious act, from which the adulterer may derive the least countenance, or the thoughtless and profligate plead any excuse, for the pursuit of sensual and promiscuous pleasures.

"It is of incalculable advantage to the public morals of a country, when every man enjoys the opportunity of looking up to the highest example, and of seeing the best model for the regular performance of his duties towards God and towards man, whether public, or private; whether they respect him as a husband, a father, and a friend; or merely as a member of civilized society.

"But the virtues of our gracious Sovereign have not been left entirely to their own silent operation. On various occasions, where authority could reach, it has been exerted with constancy and effect. In his Court there has been, what every man should enforce in his own house, not only a strict attention to decorum; but every thing has been checked and discountenanced, that could lead to improprieties of conduct, and tend, through the medium of fashion, to deprave the manners of the people. While, therefore, almost every individual in very large circles has shared the gracious favour of his Sovereign, and experienced the most flattering condescensions, it has been thoroughly understood, that no one was to obtrude on the Royal Presence, any thing in dress, or deportment, offensive to that dignity and purity, which he has always endeavoured to maintain within the walls of his palace. And it is owing to the exemplary conduct of his Majesty, under divine Providence, as much, perhaps, as to any one specific cause, that the contagion of foreign manners, and of foreign vices, has not spread more widely among us; and, with neglect, or contempt of religion, produced the utter corruption of public morals.

"It is truly to be deplored, that so many persons, whose rank and fortune give them great influence in society, should discover such fondness, such a marked predilection for the language, fashions, and customs of our enemies, as though we had no character of our own to maintain, or lose. It extends almost to every thing; and has already led, in a great degree, to the depravation of our native tongue: but it is in no instance, perhaps, more conspicuous, than in the eagerness with which it adopts, or prescribes, the model of our places of public entertainment, and gives those facilities to vice and intrigue, which, in some cases, may open the first doors to seduction, which are calculated to screen or perpetuate the infamous practices of others, and, by a sort of exhibition, half public and half concealed, familiarise the minds of

all to scenes and objects, which, to use the words of our great moral poet, 'They first indure, then pity, then embrace. That this excessive love of imitation, which is but a slavish passion at best, should run so strongly in favour, also, of that peculiar nation, which first depraved, and has since subverted a great part of the civilized world; a nation which envies, hates, and would destroy us, seems almost as preposterous as the ignorance and folly of those semi-barbarians, who are said, in their abject fear, to worship the Devil."

These remarks are eminently just, and it is much to be wished, that public preachers, and public writers, would combine to reprobate the introduction of foreign habits, foreign manners, foreign languages, and foreign vagrants, into their native country. As to the barbarisms which so horribly disfigure the English language, by the use of French expressions, it is chiefly imputable to the ignorance of the contemptible manufacturers of paragraphs in the newspapers, and the equally contemptible composers of novels and romances for our circulating libraries. Ignorance, particularly when accompanied with affectation and conceit, always seeks to disguise itself under the mask of knowledge; and the propensity of vulgar minds to admire most what they least understand, has a material tendency to favour the low artifices, and miserable deceptions, by which these scavengers of Parnassus seek to impose upon their readers. A French word, (nine times out of ten improperly applied, and very frequently mis-spelt) is often a substitute for argument, sense, and wit. And it is, generally, in the exact proportion that these last requisites are scarce, that their French substitutes abound.

Righteousness the dignity and ornament of old age; a Sermon, preached at Pell-street meeting-house, Ratcliff-highway, Wednesday, Oct. 25th, 1809. Being the day on which his Majesty King George the Third entered the fiftieth year of his reign. By Thomas Cloutt. 8vo. pp. 38. 1s. Trape, Tower-hill.

The principal object of this Sermon is to enforce the duty of filial obedience, and the respect which is due to old age. The first part of it is devoted to an account of the veneration which was paid, in former times, to aged persons, confirmed by references to history, sacred and profane. In the second part, Mr. Cloutt shews, what indeed must be obvious to every one, that old age, unless accompanied with righteousness, is not entitled to honour or respect. Here he delineates, with much feeling, the detestable characters of an old miser, an old libertine, and an old infidel. An account of the death of Voltaire, from Dr. Ryan's history of the effects of religion on mankind, and from the Abbè Earuel's book, is pertinently introduced, at once to heighten the picture, and to illustrate the subject. At length, in p. 23, he notices "the most felicitating object," an aged King clothed in righteousness. After speaking truly of his virtues and piety, he pretends not to decide on the motives and sentiments by which they are regu-

lated; though he thinks himself allowed, as a tree may be known by its fruit, to hope that his Majesty "is in retirement what he appears in the world; that he is in the closet what he appears in the temple." Without any wish to diminish the merit of this conscious humility, we have great satisfaction in being able to confirm the hopes of Mr. Cloutt, by assuring him, that the King is no hypocrite; that he does not say one thing in one place, and another in another place; and that his actions are, in no respect, at variance with his professions.

His praise, faint and qualified as it is, for the spirit of toleration which has marked his Majesty's conduct, is just as far as it goes. But, unfortunately, it is accompanied with a gross mis-statement, and a calumnious aspersion, upon the members of the Established Church. "He has constantly," says Mr. Cloutt, "repelled every bigotted, *malevolent*, and *persecuting* attempt at abridging our rights and privileges as dissenters." Now here it is positively affirmed, that such attempts have been made, for, if they had not been made, it is evident the King could not have repelled them; and it is equally clear that, if such attempts had been made, they could be made only by the members of the establishment. But the fact is, that no such attempts have ever been made during the reign of his Majesty. And, therefore, it is not uncharitable to consider this groundless praise as a cover only for still more groundless censure. But, even here, on his favourite ground, there is so much obliquity in his commendations, that it will puzzle some readers to discover whether he means, on the whole, to praise or blame. For he adds: "and in reference to the lately-agitated and important question, respecting the *emancipation* of the Catholics, should it be conceded, that his views were not *so patriotic*, *liberal*, and *enlightened*, as those of that *illustrious band*," (risum teneatislectores?) "of senators whom he opposed, yet even his opposition was rendered sacred and laudable, by a regard to the dictates of his conscience, his apprehension of his engagements, and his paternal jealousy for the welfare of the Protestant interest." This is somewhat like an attempt to "damn with faint praise;" though, God forbid that we should suspect the author of this dissertation of any such *intention*. But, faint as the praise of the King is, not so are the author's praises of Mr. Lancaster's system of education, and of the enemies to the slave trade. These are warm, glowing, and enthusiastic. In reference to the former of these two subjects, he mentions an expression of the King's to Lancaster, that he would have every poor child in the nation able to read the bible; but, we suspect, Mr. Lancaster does not care a straw, so that the children can read, whether they read the bible or not. In short, as we have often said, in Lancaster's system, there is no one feature of Christianity; and how Mr. Cloutt can, consistently with his profession of the Christian faith, bestow such unqualified praises upon it, we cannot conceive.

In the following Christian wish we most cordially concur with the author.

"When he (the King) ascends to his last abode, may his mantle of

righteousness rest upon his illustrious successor—may each of his numerous family emulate the excellencies of their royal father,—may those of them who live without God, without Christ, and without hope, in the world, whose conduct and example, instead of proving a balm to the bleeding wounds of their country, do but exasperate and enlarge them, may they, though late, be led into those paths where only true dignity, and real happiness, are to be found. May there never be wanting a man of the House of Brunswick to sway the British sceptre; and may that sceptre, under the influence of wisdom and knowledge, hold its rank among the nations till time shall be no more."

There is an *ambiguous* passage, in page 31, about the *law of works*. If the author mean to say, that works alone are not sufficient for justification, he is perfectly correct; but if he mean to reject works as wholly unnecessary, in a christian life, he is most unscripturally wrong. As, however, the passage will admit of two constructions, we are disposed to assign to it that which is most favourable. Mr. Cloutt is a man of respectable talents, but he is too flowery and too declamatory in his style. Simplicity and plainness of diction would, he may be assured, be more appropriate, and produce a better effect.

The British Jubilee; a Sermon, delivered in the Parish Church of St. James, and at the Mayor's Chapel, in Bristol, on Wednesday, Oct. 25, 1809, *when His Most Gracious Majesty, George III. entered on the Fiftieth Year of his Reign.* By the Rev. Tho. T. Biddulph, A. M. Minister of the said Parish, and Chaplain to the Right Honourable the Dowager Lady Bagot. 8vo. pp. 41. 2s. Bulgin, Bristol; Binns, Bath; Hatchard, London.

THERE is scarcely any circumstance, connected with the late celebration, which has afforded us more satisfaction than the correct notions and principles respecting the origin and nature of government, and the true source of kingly power, which it has drawn forth from the preachers of our Established, and truly Apostolical, Church. Mr. Biddulph, who, we find, is related to the late excellent divine, the Rev. John Whitaker, of Ruan Lanyhorne, has entered pretty fully upon this subject in his present discourse.

"That the blessing of civil government, considered abstractedly from the contingent circumstances of its various forms, is primarily derived, not from the wisdom of man, but from the appointment of God, is a doctrine which must be admitted as truth by every consistent believer in Divine revelation. The antient heathens, while, reasoning without data, they supposed the universe to have owed its existence to a fortuitous concourse of atoms, naturally fell into another error, by supposing that government was the effect of a civil compact among men, arising from experience of the necessity of subordination to the safety and comfort of society. That the hea-

thens should have adopted such a theory (ignorant as they were o God and of their own origin) annot be a subject of surprise. But that professing Christians, with the Bible in their hands, should patronize this figment of heathen ignorance, cannot with the same ease be accounted for. However, when men who verbally adopt the Scripture for their guide, while virtually they reject its doctrine, make Revelation to bow at the footstool of reason, instead of making reason submit to the decisions of Scripture, the absurdity we have mentioned ceases to create astonishment; and the name of Locke, appearing in the list of those who have written in opposition to the Scripture-doctrine of government, will, considering his other tenets on still more important subjects, have little weight.

"That man was not created a savage to roam his native woods without control, is evident from the inspired account of the creation. Even in the state of innocence, when only two persons tenanted the earth, one by divine appointment was made superior to the other: and it will not be disputed that this superiority extended to the children who were born to them, so long as the increasing population of the earth permitted them to live together. Afterwards, when distant settlements were formed, the nearest in descent from the first progenitor was probably the administrator of Justice, till ambition, as in the case of Nimrod, wrested the government from the hands of the lineal proprietor, and formed a new succession. But however this were, government is certainly Divine. It is (says an eloquent writer on the subject) 'all Divine, Divine in its origin, Divine in 'its energies; and it claims obedience from the conscience of man 'in the name of its Divine Establisher.' Whatever political anarchy therefore has arisen in the world, has been occasioned by a departure from the primary constitution of God. And this view, founded on fact, founded on the origination of mankind, is fully confirmed (though indeed it needs no confirmation) by a subsequent declaration from Heaven, that 'THERE IS NO POWER BUT OF GOD; THE 'POWERS THAT BE ARE ORDAINED OF GOD.'"

But though we concur with Mr. Biddulph in his general opinions upon this important topic, and upon the events of the present reign, we think that, in a discourse upon such an occasion as the present, the remarks on the Slave Trade, the note in page 15, and some part of the concluding observations on the Bible Society, had been better omitted, because, upon these points an essential difference is known to prevail among men of the soundest principles. He is not, we are sure, to learn, that slavery was in use under the Jewish Theocracy; and that, as far as scriptural authority goes, it is as much (if not more) in favour of the trade as against it. Respecting the fanatical missionaries, too, sent out to our colonies, consisting, generally, of low, uneducated, ignorant, Methodists, who can afford only the most erroneous notions of the christian faith, great doubts are entertained, by the best friends to religion, as to the propriety of allowing them. Mr. Biddulph does not seem to be aware, that Methodists,

of every description, have multiplied, of late, in a degree truly alarming; that, in the metropolis, and its immediate vicinity, meeting houses are, almost weekly, erected, vying, in size and appearance, with our parochial churches, and *breasting*, as it were, the palace of our Primate. The ignorant and designing men, who officiate at most of these places, repay the toleration which they enjoy with the most base ingratitude; incessantly reviling the doctrines, the discipline, and the ministers of the Established Church. But to call this *toleration*, is to betray a gross ignorance of the term,---is to pervert its meaning,---is to convert a blessing into an evil. The spread of Methodism is one of the greatest dangers which now threatens ths Establishment; it behoves, therefore, all the ministers and membere of that Establishment to exert every effort to prevent the farther diffusion of its baneful influence, to contract the sphere of its fanatical doctrines, and counteract its pernicious effects. It behoves, also, the ministers of the head of our Church to adopt efficacious measures for preventing these scandalous abuses of the Toleration Act, which are hourly practised, with an impunity that betrays a criminal indifference to the best interests of the people, and to the most important concerns of the state.

Is the "sin of schism" to be encouraged by our clergy, and by those who, before they can be admitted to discharge the duties of any public office, must give a test of their attachment to the Established Church? Is it not, on the contrary, a point of duty, as well as a matter of conscience, with them, to check its growth by every means in their power? No, no; let not the essential interests of religion be sacrificed to a spurious *liberality*, the genuine offspring of religious *indifference*, which is a greater enemy to religion than scepticism, or even fanaticism itself.

With these suggestions, and with one more extract, which contains some very judicious remarks, we shall conclude our account of Mr. Biddulph's sermon.

"The history of Mr. Pitt's administration (says a pious writer) forms a distinct and most important chapter in the history of the universe. Let it never be forgotten that to him, as the instrument of Divine providence, we are indebted for the preservation of our social happiness; of that invaluable constitution which our gallant forefathers bequeathed to us, as the noblest monument of genius, freedom, and humanity; and of those religious institutions which serve as way-marks to a still nobler inheritance. This he effected in the face of whatever could shake the stoutest heart. Through those tremendous storms which the French revolution had raised, and which might have appalled the most courageous mind, his superior genius safely piloted the vessel of the state. If he had not possessed a mind sufficiently capacious to appreciate the extent of our danger, and sufficiently vigorous to withstand the desolating progress of revolutionary principles, the fabric of our policy must have

crumbled into ruins beneath the blows that were both openly and secretly levelled against it, by men of bold, enthusiastic, and ferocious spirits.'

"In making a selection from those highly-important advantages which have accrued to this nation by the Divine protection afforded to the person of our gracious Sovereign, and by the prolongation of his reign to the extraordinary extent of fifty years, I hardly know where to begin. That the originally well-built arch of the constitution has derived additional strength from the pressure which has been laid on it, and from the assaults which it has sustained, and by the firm but prudent measures which have been employed for its support;—that the spacious walk of British liberty has been rendered more safe and pleasant by the walls, which have been raised against political licentiousness and anarchy; are among the subjects which occur for grateful recollection on this occasion. But that to which I would more particularly call attention is the dignified situation of Britain at the present eventful crisis.—A situation more dignified is hardly to be conceived. To my eyes, Rome, in her highest glory, did not present so grand a spectacle. Let any man take the map of Europe into his hand,—Let him compare those specks on the bosom of the Atlantic ocean, the British Isles, with the adjoining continent of Europe, with respect to extent of territory and the number of inhabitants. Let him recollect that the whole of this continent, with scarcely any exception, is under the control of one man,—and that this man, who has subjugated Europe to his will, is the determined enemy of Britain. The subjugation of Britain has been, and is, his favourite object;—an object which for years has employed his attention, and called forth his energies;—an object, for the accomplishment of which all his policy and all his power have been exerted;—for the accomplishment of which he would not scruple to make any sacrifices. But is Britain conquered? Or, if not actually conquered, is she sinking under the power of this mighty Sennacherib? No; blessed be His name, 'the Lord of 'hosts is with us; the God of Jacob is our refuge:'---And therefore 'the virgin, the daughter of Sion, hath despised him and laughed 'him to scorn; the daughter of Jerusalem hath shaken her head at 'him.' Our fleets ride on the ocean without a rival, vainly seeking an enemy to contend with. It is true that, in our charitable efforts to save our continental neighbours from the tyrant's chain, we have failed of success. Our troops, though frequently victorious over far superior numbers, have gained, it may be feared, no lasting advantages. But what doth this concession prove? It only proves that, if it be the will of God now to fulfil the predictions of prophecy, relative to the destruction of the papal empire, by the awful instrument which He has raised up for the purpose, no human efforts can frustrate His designs. But as in all our warfare, where our own national safety has been at issue, we have been invariably successful;---as, when our shores have been threatened, the winds which the Omnipotent holds in his hands, have fought on our side;---as we have

been long dissevered from the communion of the mystic Babylon, surely we may indulge a confident hope, that our preservation, perhaps for some very important purposes in the plan of infinite wisdom, makes a part of the scheme of Divine Providence."

POETRY.

Sonnets for the year 1809. *Consisting of Mrs. Clarke's Garland, Miss Taylor's Garland, and others.* By Cosmo Triplet, A S. R. I. 8vo. Pp. 48. 2*s.* 6*d.* J. J. Stockdale. 1809.

It certainly requires as much patience as ingenuity to compose 48 pages of Sonnets, the most laboured and monotonous of all poetical compositions. To whatever praise, then, those qualities deserve, our bard is justly entitled. Mrs. Clarke's Garland consists of no less than *seventeen* Sonnets, *thirteen* of which terminate with the word —Bitch. Surely, surely, the labour, and mental exertion required for this purpose, might have been more advantageously bestowed on some better object. We shall extract the first of these.

"THE INVOCATION.

"Petrarch, great master of the sonnet style,
Whose ever-varying, and mellifluous tongue,
In Laura's praise, such tuneful changes rung,
On thy disciple's labours deign to smile:
So, though I reach thee not, within a mile,
I may be counted biggest bards among;
And my accomplish'd Mistress may be sung
With thy chaste numbers, borrowed for a while.
Thus did I pray;—in vain; for not a spark
Of him illum'd me: all was black as pitch;
And when I strove to chaunt my Mrs. Clark,
With rhymes confus'd, I knew not which was which,
But as I went on, fumbling in the dark,
I set down Bitch for Clarke, and Clark for Bitch."

Five Sonnets are alloted to Miss Taylor's Wreath; but were they more witty than they are, they would deserve reprobation for the coarse, cowardly, and scurrilous attacks which they contain, on a defenceless female.

The other Sonnets, twenty-one in number, are miscellaneous, and these are much the best in the book. Some of them, indeed, are strongly marked by humour, good principles, and good sense. We shall extract three of them, as fair specimens of the whole.

"TO THE EDINBURGH REVIEWERS.

"Ye who, from Scotland, all our works review,
Teaching us how to write, and how to rule,

As boys, escap'd from college, or from school,
Pause, ere your double labours ye pursue ;
A pedant statesman is a thing quite new :
'Tis neither horse, nor ass, but heavy mule,
Prov'd, by experience, an unhandy tool.
Short is my lesson ; bound by verses few ;
But of this truth, I will no jot abate.
They who, ambitious of high places, seek
To poise the world, and guide th' unsteady State,
Must live with men, and throw aside their Greek.
Would you avoid unmeaningly to prat,
Confine to one, or t' other, your critique."

" WHITBREAD.

" In vain does nature on her children show'r
Gifts, with which all might, equally, be blest ;
Graceless and froward, each thinks t'other's best,
Beauty still pines for wit, and wealth for pow'r.
The reason this, that Whitbread is so sour :
Of all his father's lands, and vats, possest,
His envious mind can never be at rest,
But rising not himself, would others low'r.
So, I believe him not, though he pretend
To seek reform. He is a would-be Peer,
Making the mob subservient to his end :—
But, if he be the man resolv'd to clear
All foul abuses, as the people's friend,
Let him brew cheaper and more wholesome beer !"

" FOLKESTONE.

" Sober reform, none wish for more than I :
But, when I see it hastily advance,
Reflection conjures up that spectre, France,
Pale, meagre, bloody, and, with downcast eye,
Wearing a cypress wreath, in victory.
Her suff'rings known, shall we confide to chance,
Experienc'd blessings, turning wide askance
Into the labyrinths of theory ?
Oh, Folkestone ! when upon thy mother's knee,
I saw thee yet a child, in that strange land,
I dreamt not, that with substituted hand,
Thou, first, wouldst seize the axe, and foremost be,
At Freedom's altar, with a perjur'd band,
To fell her oak, and plant the Gallic tree.

The Pleasures of Anarchy ; a dramatic Sermon. 8vo. Pp. 134. Hatchard. 1809.

This dramatic Poem (miscalled a Sermon) contains five *acts*, and is written in blank verse.—The design is good ; the poetry tolerable ;

and the moral excellent.—But, in any other form, we think, it would have been more acceptable to the generality of readers, and, consequently, better calculated to insure the laudable object of its publication.

EDUCATION.

Latin Prosody made Easy. By J. Carey, LL. D. private Teacher of the Classics, French, and Short-hand. A new edition, enlarged and improved. Pp. 467. 8vo. 10s. 6d. Longman and Co.

Both Latin and English prosody are indebted to the ingenious and tasteful labours of Dr. Carey. He is one of the first writers, at least in this country, who has attempted to develop the reasons and analogies, of quantity or accent, and to make prosody a rational science, instead of a collection of arbitrary rules, for which no other reason could be assigned but mere use. The volume before us, although modestly purporting only to be a new edition, is, in fact, almost a new work, abounding in many original, curious, and even interesting remarks on the physiology (as it may be called) of language. The first note which occurs, will evince something of the author's spirit of investigation, and of tracing analogies.

"Many derivatives deviate from the quantity of their primitives, as *mōbiles*, *fōmes*, &c. The irregularity of *mōbilis*, however, exists only in appearance; for the regular supine of *mŏveo* being *mŏvĭtum* or *mŏw-ĭtum*, reduced by syncope to *mow'tum*, and by crasis to *mōtum*—the adjective was first *mŏvĭbilis*, or *mŏwĭbilis*, then by syncope *mow'bilis*, and finally, by crasis, *mōbilis*, without the smallest irregularity in any respect.—*Fōmes*, too, might easily be traced in the same manner; but this hint will be sufficient to awake the attention of learners."

There is an apostolic simplicity and plainness in the author's manner, which peculiarly qualify him for the education of youth. His genius and taste have completely subdued the pedanticness of learning, and while his suavity attracts, his acuteness amuses.

Prefixed to this volume is a dedication to Mr. Perceval, whose children the author has taught; and, however contemptuously we may think of such things in general, there is something in which even the most prejudiced or corrupt must acknowledge is highly honourable to both parties. The secret and unostentatious liberality of the patron to a man of real learning and talents, contrasted with the dignified, yet sincere gratitude of the patronized, plead powerfully in behalf of human nature, and tend to induce a conviction, that all the amiable and generous emotions have not yet been expelled from society.

To the Latin prosody are added, a "metrical key to the Odes of Horace," "Synoptic tables of the declensions and conjugations, with the quantity marked on each syllable," and a comprehensive Index. To persons of maturer age, who may either have forgotten, or never thoroughly acquired a knowledge of, the Latin poetry and language, this volume will be extremely acceptable and useful.

A German and English Spelling Book, for the use of Children, to assist them in the true Pronunciation of the German; designed chiefly for the German School in the Savoy. By G. F. Schilling, Master of the said School, and private teacher of the German language. Pp. 48. 12mo. 2s.—Boosey, Esher. 1809.

Such a book as this was much wanted, and we doubt not that the author will meet ample encouragement, to induce him to publish another part. We must request him, however, to bear in mind, that his illustrative or explanatory notes should be in English, otherwise they cannot be understood by young beginners. The pronunciation of the German letters, the sound of which are ingeniously indicated, and the arrangement of the tables, prove that the author is well qualified for the work in which he is engaged.

MEDICINE.

Views of the Basis of the Brain and Cranium, accompanied with outlines, a Dissertation on the origin of the Nerves, interspersed with Surgical Observations. By T. J. Pettigrew, 4to. with two outlines, and two finished plates. 1l. 1s. Highley. 1809.

After the work of so able a draughtsman, and anatomist, as Mr. Charles Bell, on the brain, we did not expect soon to see another, on the same subject. The difficulty, indeed, of executing such a work with sufficient accuracy, influenced our views more than its inutility; for we are convinced, that the anatomy of the head and brain cannot be too familiar to students in the medical profession, although we shall, perhaps, never be able to know much of the real action of those organs. The student and the amateur, however, of this branch of the science of animal economy, must feel obliged to Mr. Pettigrew for a simple, perspicuous, and intelligible description of the chief nerves of the brain, and their direction from the Pia Mater, to the different exterior organs of the head. After describing the general contents of the cranium, he proceeds to make the reader acquainted with the usual divisions of the brain, and the names and offices of the nine pairs of nerves. The courses of these nerves, and their respective positions, are accurately described, in a manner so plain and easy, that any person of common capacity, may perfectly understand it. The author appears to have successfully imitated the precision and accuracy of the gentleman to whom he dedicates his work, Mr. Taunton, one of the ablest practical anatomists, and useful teachers of the present age. As a specimen of the style of this small volume, we shall make one extract. Mr. P. speaking of the Supra Orbitary, or Frontalis, the first of the ramifications of the Opthalmic nerve, observes:

"This nerve is sometimes affected with the *Tic douloureux*; and,

prompted by the flattering success resulting from the division of nerves thus diseased, I have endeavoured to lay down an almost invariable rule to accomplish it to a certainty, upon all those ramifications of nerves superficially situated. This branch (the Supra Orbitary) escapes about an inch from the centre of the nose, so that an incision made immediately upon the superciliary ridge, elevating the eye-brow about half an inch, will not fail to divide the nerve, and it is fortunately ascertained that this operation produces only temporary inconvenience, the numbness ceasing in a short time. The nerve thus must become re-united, and the patient happily secured from relapse."

To this is added the following note:

"Some few deviations are recorded of a recurrence of the disease, where the nerve *has* been divided, but these bear a small proportion to the number of its success. Dr. S. Fothergill, (who entitles this disease *Faciei morbus nervorum crucians*) relates that he has heard of four cases in which the operation has succeeded. One of them occurred ten years ago, and the patient has experienced no return of symptoms.

"The *Tic douloureux* is a disease of such excruciating pain, and the operation of dividing the nerve so simple, that I think the surgeon warranted to have recourse to his scalpel in most cases. The only relief that has been obtained to patients suffering under this malady, has been from the knife, no medicines with which we are yet acquainted are of the least effect. I remember having read (I believe in the Edinburgh Medical and Physical Journal) of a case of *Tic douloureux*, which terminated favorably by respiring of nitrous oxyde. Such a remedy is certainly deserving of trial."

Other nerves are noticed which are subject to this excruciating, and by no means very rare disease, and the same method of cure indicated. Many patients, indeed, suffer what is vulgarly called a "pain in the face," for many years without ever suspecting the cause or nature of their complaint, or even applying to a physician or surgeon for relief.

So much for the literary execution of this work, we must now notice the pictorial and graphical. The drawings are by Mr. T. Baxter, and the engravings by Hopwood. It would appear as if those three gentlemen had united their talents on a favorite subject, with the design to execute *con amore* an elegant and useful description of the brain and nerves. The distinctness and fidelity of the design are well displayed by the extreme delicacy and exquisiteness of the engraving. The high-finished plates of the "Basis of the brain," and "Basis of cranium," we have seen equalled by some foreign artists, but certainly never surpassed. We have never seen any works of Mr. Hopwood executed with equal ability; the convolutions of the cerebrum are as fine as the faces of the highest-finished portraits. The outlines which serve to illustrate each plate, are also very respectable sketches, and such as may enable any young surgeon to make himself familiar with the general structure and appearance of the brain. The references and explanations are also sufficiently plain and accurate. In short, we have only to regret that the authors have not

availed themselves of some of the new and curious remarks on the anatomy of the brain made by Drs. Gall and Spurzheim, which have received the approbation of Cuvier, and other physiologists of the French national Institute. Their work, however, will be found elegant and useful, and although expensive not dear.

The Surgeon's Vade-Mecum; containing the Symptoms, Causes, Diagnosis, Prognosis, and treatment of Surgical diseases, accompanied by the modern and approved methods of operating, select Formulæ of prescriptions, and a glossary of Terms. Pp. 295. small 8vo. 6s. Murray. 1809.

THERE is no kind of medical books so little injurious to the public as those on surgery; they neither affect the imagination of the unlearned reader with the apprehension of numerous symptoms of disease, from which he is entirely exempt, nor will they readily tempt him to begin to operate on his own body, while they may enable him to dress and guard his sores with due caution. For these reasons we think the multiplication of epitomes of surgery much more proper than those of medicine. The present abridgment is designed as a companion to Dr. Hooper's "Anatomist's" and "Physician's Vade-Mecum," and we doubt not will be found equally convenient and useful, especially if improved in another edition. The author has, somewhat unnecessarily, we think, withheld his name, as all the praise or censure which could be attached to the production of such a work, must terminate in the appearance, or non-appearance, of industry. The useful volume by Cooper has rendered a compilation like the present very easy, and although the editor has quoted a considerable number of modern authors, he has omitted a great number of plausible improvements in surgical treatment. His arrangement also is not the best adapted to a conspectus, or epitome of surgery, as it requires too many *repetitions*, which would be otherwise unnecessary. This disadvantage, indeed, the editor seems not to have observed, as we find repetitions in the same page, to the exclusion of much necessary, and even essential information, in which it is often too brief. Nevertheless, it is but just to say that much practical information is condensed into a small compass, and that this Vade-Mecum of surgery is the cheapest and most useful abridgment which has yet appeared. This work concludes with a very useful glossary and index, and will be convenient to young practitioners, especially if they are in a situation where many books cannot be obtained.

The History of Canine Madness and Hydrophobia; with the methods of treatment, ancient and modern. By George Lipscomb, M. D. &c. &c. &c. Pp. 225. 8vo. Budd. 1809.

THIS volume is "inscribed and dedicated" "To the most *high*, most *mighty*, and most illustrious Prince Frederick, Duke of York and Albany," &c. Such extravagant sycophancy, or *ungenerous* irony, cannot be very propitious to a writer's literary fame, unless he sup-

poses the Duke to have as insatiable a desire of praise as Mrs. Clarke has of money. Perhaps, indeed, he understands his own interest, and has seen enough of the world to know, that the sober reasoner, the man of principle, who knows no other language than that of truth and justice, is not the person best qualified *pour faire raisons aux grands.* We shall not, however, pass such deviations without noticing and contrasting them with other features in certain characters; and the Dr. must excuse us, should we, in discharging what we conceive our duty to the public, unluckily draw an inference from these things, respecting the sanity and integrity of a man's judgment. At the end of this volume we find a list of "publications by the same author," amounting to twelve volumes. We remember to have heard of *Mr.* or *Squire*, Lipscomb, tourist, monopolist, and anti-vaccinist; now, according to the title of the work before us, there is a Dr. "*&c. &c. &c.*" hydrophobist!

Dr. L. commences his preface with an observation, to which no man of experience can assent, "that if every medical practitioner, who enjoys an extensive field of observation, had endeavoured to elucidate the nature of some one disease, the treatment of most disorders would have been *very perfect* by this time." From this it is meant to be inferred, that in future the treatment of hydrophobia must be *very perfect*, as the author's "field of observation" has actually extended to the Land's End, and even to South Wales! "He," observes the learned Dr. with much self-complacency, "who explores a track seldom trodden, and ventures boldly, [what heroism!] with his *eyes open*, [does he never wink?] into places which others are *afraid* to approach, or which they have only *timidly* viewed at a distance, will often find something worthy of attention, and sufficiently valuable, to repay him for his trouble." This truism is consolatory, especially as the author asserts, "I have not been an inactive spectator of the distresses felt by my fellow-creatures in this dreadful disease," canine madness. What a pity it is, notwithstanding the author's fellow-feeling, that from all the treasures he has acquired, "with his eyes open," in this unbeaten track, he has not, we believe, communicated to his readers one idea which is not to be found in as many hundred volumes as he is years old. It may be, however, that he has accomplished the object of his friend, Dr. Moseley, in this *soi-disant* "History of Canine madness," which is less "correct and elegant," than the author wished, in consequence of the old *professional* excuse, the numerous "avocations of *professional* duty!" He adds, "I will not accuse myself of so much sluggishness of disposition or *want* of *genius*, [how modest] as to be disqualified for giving it a more perfect finish, or a higher polish:" ["*most mighty*" genius!] but I was desirous of presenting to the world, without delay, [great, generous, and "*most*" good man!] at least SOME PORTION OF INFORMATION WHICH THEY HAVE LONG WANTED.!!!" Risum teneatis, &c.

The history, if so we must designate it, consists of seven chapters, detailing the "nature and symptoms," "causes, methods of pre-

venting, and communication of Rabies;" "treatment, ancient and modern, and principles for the prevention and cure of hydrophobia." As to the historical part, we have found nothing but a tissue of unconnected opinions, with occasional criticisms, which are not always either very happy or very profound. We are sometimes fatigued with a writer's endless *verbiage*; but the present volume excites attention by its extravagant *bavardage*. It abounds also in second-hand pedantry, in citations from numerous writers, who were never considered as medical authorities, and in the fabulous notions imputed to authors, whose voluminous works would require at least seven years to examine. If, indeed, the author's practice be so extensive as he states, we do not know how he could find time even to read all the labels on the backs of the books he quotes, unless it was with an eye-glass through the lettice of a library door! Among those authors quoted, we have room only to mention Ægidius Menagius, P. Ægineta, Ælianus Varro, Aulus Gellius, Ætius, Andromachus, Herodotus, Ambose Parey, A. Marcellinus, Anthæus, Æschrion, Apollonius, Apuleius Celsus, Belchionus, Cratippus, Hiras, Menelaus, Menippus, Mithridates, Palmerius, Posidonius, Rufus, Zeno, Oribasius, Boccius, Boethius, Bonetus, Hildanus, Schenekiues, Zacutus Lusitanus, Dio. Siculus, D. Lærtius, Lommius, Ruysh, Xenophon, Zopyrus, and the learned Drs. Homer, Horace, Juvenal, (but not his modern associate Persius) Ovid, and Virgil, as the poets must be good physicians.

With Dr. Moseley, Dr. Lipscomb thinks "the true cause of rabies, that is, the original germ or principle of the disease, is only to be found in the *atmosphere** which surrounds us, and the air we breathe!" Such fancies are beneath criticism; yet the author, after agreeing to buffet a *hydrophobious atmosphere*, with an inconsistency † only to be equalled by his *bavarderie*, affects to sneer at the application of pneumatic chemistry to this disease. Occasionally, however, and as if by mere accident, we find some observations founded on good sense; others are passable, and some are eminently just. Of the latter kind we shall cite one, which is here strikingly exemplified:

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* "None but the *ignorant* or the obstinate (he unblushingly proclaims) can assert, that the hydrophobic poison has no other *fomes* but a diseased subject." P. 34.

† We cannot pass over another of the numerous thoughtless, self-contradictions in this small volume. The virus of hydrophobia, he observes confidently, "is undoubtedly regulated by the *same laws* which govern the reception of other infectious or venomous matter, such as those of the small-pox, of putrid bodies, the poison of serpents, of insects, the cow-pox, and other animal poisons; *of which laws we are almost totally ignorant.*" How can a writer assert, that any disease is *undoubtedly* regulated by the *same* laws as others, of *which* he acknowledges his *total ignorance*. Is not this an example of "multiplying *writings* more than *ideas*?"

"It is to be lamented, says Dr. L. that on medical subjects, *writings* have been multiplied more than *ideas*, and the labours of the industrious exhausted in preparing volumes of *useless repetitions*, destitute of a single *line* of *genius* or *originality*."

The method of cure proposed by our author, contains nothing new, and has often been mentioned and recorded in our pages; it is merely to charge the system with mercury to the utmost possible height, as the only means of preserving the life of the hydrophobious patient. He advises 1 oz. of strong mercurial ointment to be rubbed in the neck every 12 hours, and calomel in the inside of the cheeks and near the parotid ducts, in order to affect the parts immediately within the seat of the disease. The addition of camphor, valerian, assafœtida, and ammonia, have also been recommended by the Spanish physicians, who have succeeded in three cases out of four of hydrophobia in the general hospital of Madrid. Dr. L. is also correct in recommending the instantaneous administration of this medicine, as well as the prompt amputation of the wounded parts, or their destruction by some caustic or cautery. Fumigations in a stove, or profuse perspirations, are likewise useful.

Dr. L. &c. in "order to avoid the imputation of personal disrespect, or uncandid neglect, on the one hand, or of indolence or want of diligence, on the other," makes a censorious and contemptuous apology for "having passed over in silence the *German* authors, and *contemporary* writers on this subject;" but it would have been quite as easy to have said, that his "professional duties" did not allow him to study the German language. We cheerfully acquit him, however, of all apparent inconsistency in what relates to his avowed contempt of the ancient physicians, and his industry here in collecting their opinions. He is not, we sincerely believe, obnoxious to Pope's censure:

"Some on the leaves of ancient authors prey,
Nor time nor moths e'er spoil'd so much as they."

No; he has not "preyed on the leaves of ancient authors," but has modestly satisfied himself with borrowing his knowledge of their opinions from the modern medical adventurers, who compile books of medicine, *pro bono publico*, as *disinterestedly* as the anti-vaccinists have opposed the introduction of a preservative from small-pox, only to make themselves known, and prey on the vulgar prejudices of the ignorant and superstitious.

In justice to this newly-dubbed Doctor, we must acknowledge our approbation of his remonstrance against keeping so many dogs, particularly those that follow carriages, although we are not certain "that many fine horses are stolen, for the purpose of destruction, and the supply of dog's meat!" We apprehend also that the estimate of six or seven millions of dogs being in this country, is much too high, as that would be a dog for every two persons: if there be half that number, it is much more than is either necessary or useful. One dog to each family of six persons is quite sufficient for the country; and in

the towns, which constitute about one-fourth of the population, dogs are a useless, dangerous, and expensive luxury. Before taking our leave of Dr. L. we wish to inquire into the *et ceteras* in his title-page, if he does not mean to qualify himself for a new species in Beddoes's *genus* of Dr. to be designated the *et cetera* Dr. But, if he be a fellow of the College of Surgeons, he might think it a rather awkward appendage to M. D.—*præfert ampullas et sesquipedalia verba.*

MISCELLANEOUS.

The Military Cabinet; being a collection of Extracts from the best authors, both ancient and modern; interspersed with occasional remarks, and arranged under different heads. The whole calculated to convey instruction in the most agreeable manner, and to give to young officers correct notions, in regard to many subjects belonging to or connected with the military profession. By capt. T. H. Cooper, half-pay 56th regiment Infantry, Author of a Practical Guide for the Light Infantry Officers. 3 vols. pp. 1184. 12mo. 18s. Sherwood and Co. 1809.

This is a very entertaining collection of upwards of 200 different subjects relative to war, history, and politics, with all their auxiliary appendages, natural and artificial, arranged in alphabetical order, and selected from numerous works and various writers. If it be true, that the majority of our officers are but *femmes fendues*, if they are as capricious and frivolous in their taste as women, and if their insatiable love of novelty deprive them of patience sufficient to read regular treatises, these volumes will assuredly be honoured by their perusal and approbation. The first letter of the contents will, perhaps, convey a more correct idea of the nature of this "Military Cabinet." It embraces the following: "Ability, accidents, age, aides-de-camp, Arabs, André (Major), archery, armour, army, art of war, artillery, artizans, assassination, attack, and avarice." All these subjects are enlivened by interesting anecdotes, drawn from the best historians, and other respectable authorities. It is a miscellany which will afford amusement and instruction to almost all classes of readers. Capt. Cooper is, no doubt, a man of taste, observation, reading, and good sense.

The Letters of a Peruvian Princess, by Madame de Grafigny. Also, as a sequel, the Letters of Aza, by Ignatius Hungari de la Marche-Courmont. To which are prefixed, a life of Madame Grafigny, and a short biographical notice of Marche-Courmont. Translated from the French by Wm. Mudford, pp. 242, small 8vo. 6s. Sherwood and Co. 1809.

Madame Grafigny's Letters, of a Peruvian Princess, have long been admired; but much more, perhaps, for the *tours de langue*, which cannot be translated, than for their sentiment; hence the

reason why they are so much less pleasing in an English than in their original dress. Mr. Mudford, however, is one of the few translators of the present day, who appears to understand the nature of translation, and the two languages which occupy his attention. If, therefore, this translation, accompanied as it is with his interesting prefatory memoirs of the authors, and judicious explanatory or illustrative notes, do not please, it is probable that no future translator will ever attempt a similar task. We cannot, however, but express our regret that his time and talents should have been so misemployed in translating these letters, when they might have been much more usefully devoted to the translation of some more philosophical works, such as the *Langue de Calcul*, by Condillac, and many others, which are very little known, but very well worthy of being studied in this country. Mr. M. is a philosophical translator, capable of doing justice to such works, which, if adequately translated, would still meet with approbation from the English public. It is not so much the public aversion from translations, as such, (notwithstanding the general knowledge of French) as the extreme defectiveness of almost all the modern post-haste *traductions*, which has occasioned a general dislike of such publications. Once produce really good translations, and they will infallibly find readers.

A Picture of Lisbon; taken on the spot; being a description moral, civil, political, physical, and religious, of that capital, with sketches of the government, character, and manners of the Portuguese in general. By a gentleman many years resident at Lisbon. pp. 242. 8vo. Colburn. 1809.

In compassion to our allies, we have deferred our notice of this book, which contains no very flattering picture of their capital, and sorry we are to add, that experience compels us to say no very false one! It is true, we perceive the most palpable and glaring errors, and even absolute falsehoods in almost every page; places are confounded or misspelt so as scarcely to be intelligible; it is asserted, (p. 183) that "Lisbon has no public library," without any regard to the very splendid one in the west-wing of the *Praço do Commercio*. Several other erroneous statements appear, as if the work had been composed a century ago; but many of the remarks on the depravity of the people are eminently just at the present day. We have been eye-witnesses of some of the atrocities stated in this picture, which otherwise we should never have believed.

SUMMARY OF POLITICS.

ALL our predictions, respecting the conduct of Lord Wellesley, we are happy to say, have been fully realized, by that nobleman's acceptance of the office, pressed on him by his Majesty, of Secretary of State to the Foreign Department. Such an accession of talents cannot fail to give strength to the ministry, and to enable it to oppose, with success, the systematic attacks of united factions. Before the Marquis left Spain, it is clearly understood, he had arranged with the leading characters in that country, a new form of executive government, more congenial with the wishes of the people, and more consistent with the interests of the nation, than the Supreme Junta; which, whether from some internal defects, or from the prevalence of dissension between the members, proved itself perfectly incompetent to the beneficial discharge of those important duties which devolved upon it. Indeed, from its first establishment to the arrival of Lord Wellesley in Spain, it displayed neither wisdom in council, nor vigour in action.

We shall wait with impatience for the establishment of the new government; and earnestly do we hope, that it will be able to rouse the dormant energies of the people, and to bring into activity that concentrated mass of popular power without which all hopes of success will be fruitless, and all attempts at resistance vain. The French, having subdued every other obstacle, will direct their whole force against Spain; and nothing but the united efforts of the nation will be sufficient to oppose it. We shall ever contend, that if a nation, properly so called, that is, all classes and descriptions, the whole male population of a country, resolve to be free, and to make every exertion, and to submit to every sacrifice and privation necessary for securing their freedom, no military power on earth can ever subdue them. Hitherto the Spaniards, we are sorry to say, have displayed no such resolution. Their efforts have been partial, not general. Hence they have failed, where more concentrated attempts must have succeeded.

The sieges of Zaragoza and Gerona will be transmitted to posterity, as brilliant instances of Spanish heroism. They shew what armed

patriots, fighting for their religion and laws, can do; and they afford us hopes, that the same spirit which produced those gallant achievements, will again manifest itself to the salvation of the country, and to the ruin of her enemies. Lord Wellesley, having the management and direction of our foreign policy, and being perfectly acquainted with the views and designs, as well as with the means and resources of the Spaniards, will be enabled to afford them such succours as they are most in want of, and to direct our assistance where it will be of most service.

The Corsican Usurper has, at last, returned to that accursed land, which fostered him in his infancy, which nourished him, (serpent as he is) in her bosom, and which encouraged all his crimes. The caitiff is rioting in luxury, at Fontainebleau, the ancient palace of the Bourbons. Here, having laid Austria prostrate at his feet, and summoned his crowned vassals of Germany around him, he is preparing to place on his own brow that diadem which he wrested from the German Emperor, and to be crowned King of the Romans. Whether the conclave of Cardinals which he has dragged to the same place are to be made to sanction this new usurpation, in the name of the persecuted Pontiff, or whether they are intended to depose their sovereign, and to elect the Corsican's uncle, Fesch, in his stead, who will then perform this pious office, we know not.—The latter appears to us most probable. It has ever been the intention of this man to despise every lawful sovereign in Europe, except such as would ally themselves by marriage with his own spurious breed, and to place relatives or creatures of his own upon their thrones. And it was with a view to the enjoyment of the papacy, that he ordered the holy college to make his uncle a Cardinal. It is not likely, therefore, now that he has the game in his own hands, that he will neglect to play his cards as he pleases. When the tiara shall have been placed on the head of Fesch, whatever spiritual authority he may possess, will, we may be sure, be rendered subservient to the interests of him to whom he will be wholly indebted for his elevation. This will form a new æra in the papacy; and while some will not fail to consider it as a presage of the downfall of the papal power, it will behove the British government to examine its effects on the papists of these islands.

From one extremity of the European Continent to the other, (with

the exception of Spain and Portugal) there is nothing to resist the insatiate ambition of the Corsican. Austria is humbled; Russia enslaved; and Prussia annihilated. Germany contains nothing but his vassals; Italy nothing but subjects. Spain and Portugal once subdued, the Roman crown upon his head, he will direct his sanguinary career to the capital of the Turkish empire. The Turks, banished to Asia, he will probably ascend the Throne of Constantinople, as *Emperor of Europe*—for, as to Russia, it is absurd to suppose, that he will have any difficulty in subjecting that power to his will, as, even now, his agents and emissaries, military and commercial, reign paramount there.

In our domestic politics, the most prominent feature which presents itself to the view of the attentive observer of passing events, is a lurking spirit of discontent, most artfully and actively, promoted, by many of our public writers. The Morning Chronicle, with all the violent malignity which disgraced its pages, during the administration of Mr. Pitt, has personally attacked, in the most scurrilous manner, almost every member of the present government. This consistent writer, who formerly represented Lord Grenville as the greatest enemy of his country's liberty and interest, now sees no chance for the salvation of that country, but in the wisdom of his Lordship employed in directing the councils of the state! Whence has this revolution in his sentiments and principles proceeded? From any peculiar instance of superior sagacity or vigour displayed by his Lordship during his short administration?—Certainly not. But from a cause which has produced many other revolutions, equally singular and strange;—self-interest. The fact is, that Lord Grenville appointed the writer in question to a public situation of 800l. a year, which he found himself obliged to resign, to prevent his dismissal, when his Lordship retired from office—Hinc illæ lachrymæ!—hence these whinings and wailings! This abuse and this calumny!

Mr. Arbuthnot and Lord Palmerstone have been personally attacked by these factious scribblers. The former of these gentlemen, though employed by successive administrations, in various diplomatic situations, and, notably, by that administration which they disgraced by their support, is represented as an ideot, destitute of talents, and of knowledge. And the latter, though a young nobleman of known

abilities, and incorruptible integrity, is impudently stated to have nothing but youth and inexperience to recommend him. So that they can succeed in bringing the government into contempt, they are perfectly careless as to the means which they employ for that purpose. Falsehood and calumny are weapons, the efficacy of which they have ascertained by experience; and they are not troubled with any principles which are likely to restrain them from the free and liberal use of them. Their lies, however, shall not pass undetected, nor their profligacy unchastised. But among the numerous channels of sedition now open, one of the worst is a paper which is, exclusively, the property of Publicans, who, of course, have the power to make the most destructive use of it, by putting it into the hands of all the labouring poor who frequent their houses. The nature and extent of this mischief are but little understood.

The Irish Papists are again at work; and though they are perfectly certain that they will not succeed in the attainment of their object, they have resolved once more to agitate a question which, of all others, is most likely to inflame the passions, and increase the virulence, of party. Ungrateful for the unexampled benefits which have been conferred upon them by our benevolent Sovereign, they do not scruple to press upon the Parliament a measure which they know to be repugnant to his principles, and revolting to his conscience. Nay, losing sight of all favours and concessions, they now talk of nothing but *grievances*, and have actually appointed a committee to make out a list of them for publication? What can be the object of such proceedings? Nothing but to embarass the government, and to excite divisions in the country. But, if they persist in these outrageous efforts, they may rest assured that the members of the Establishment will be roused from that torpidity and indifference in which they have hitherto appeared to be plunged, and will pour in addresses to the head of *their* church, from all quarters, deprecating all further concessions as dangers to the constitution, and declaratory of their opinion, that we have already advanced to the utmost extreme of *toleration*, and that here we ought to make a stand; determined, in the language of the Whig-Club, (fas est et *ab hoste* doceri) to PERSEVERE IN THE PRINCIPLES WHICH PLACED THE HOUSE OF BRUNSWICK ON THE THRONE, and to MAKE THE EXAM-

PLE OF ONE REVOLUTION PREVENT THE NECESSITY FOR ANOTHER.

The Papists of Ireland have recently had recourse to a pretence, which has prevailed amongst them, more or less, from the days of Elizabeth to the present moment;---we mean the fabrication of lies for the promotion of their interest. Our readers have, no doubt, perused, in all the London newspapers, an article copied from a Popish Journal, published in Ireland, two positive statements; first, that the Duke of Richmond had, at a public dinner at Cork, refused to drink a toast which was proposed---King William and the glorious Revolution; and, secondly, that the High Sheriff of Dublin, with great and laudable liberality, put the names of several of the Catholic gentry upon the Grand Jury of Dublin. But what will our readers think of Popish effrontery, when they are solemnly assured, that there is not one syllable of truth in either of these statements? We positively assert, and dare contradiction, that the Viceroy never did refuse, on any occasion, to drink King William and the Revolution. The object of this fabrication was, no doubt, to make the ignorant multitude believe, that the government were favourable to the Popish cause, and, thereby, to secure converts to the Popish faith! They knew very well that the Duke would never condescend to confute a lie, however atrocious, inserted in a common newspaper; and on this they grounded their hopes of success.

As to the grand jury of Dublin, of which so many Papists were asserted to be members, we are fortunately in possession of a correct list of it, which we now lay before our readers, with an assurance that there is not one Papist among them, but that they are all loyal Protestants.

Ald. Frederick Darley,	Ald. John Cash, and
John Exshaw,	Mark Bloxham,
Henry Hewison,	George Sutton,
John Carleton,	John George,
Samuel Head,	John Giffard,
Thomas Andrews,	Humphrey Minchin,
Charles Thorpe,	John Semple,
Hugh Crothers,	Nath. Craven,
Joseph Pemberton,	John Tudor,

Hugh Trevor,	Richard Manders,
William H. Archer,	Joshua Dixon,
A. B. King,	John Rogerson, Esq.

Such are the artifices, such the deceptions, to which the Papists have recourse, in the nineteenth century; artifices and deceptions which were employed, indeed, successfully in the dark ages, but which their advocates in this country, would fain have us believe are now wholly at an end. But Dr. Troy and Mr. Plowden know their church and her members better than their Whig proselytes;---truly, indeed, do they assert, that *Semper eadem* is her motto and her principle. But there is no possibility of guarding against such flagitious, such unprincipled, practices. We must, however, be constantly on our guard, and let our vigilance increase with the activity of our enemies.

The resolution to have this notable petition presented by Lord Grenville, will no doubt reduce his lordship to an awkward dilemma; for, in order to gain his election at Oxford, he has written a letter to the head of Magdalen College, in which he declares that he will never again bring forward the catholic question, during the life of his present Majesty. We forbear, at present, from all comments on the precise limits proposed to his lordship's forbearance, though many forcible ones suggest themselves to our minds; and shall merely remark, that, unless the University of Oxford is disposed to belie all her professing, and to forego all her principles, she never can elect Lord Grenville as her Chancellor. The new Bishop of Oxford, we understand, to shew his gratitude, no doubt, for his recent promotion, exerts every effort in opposition to Lord Eldon. But the only opponent whom his lordship has to fear is the Duke of Beaufort, who has claims on the University which cannot easily be resisted.

November 27th, 1809.

MISCELLANIES.

To the Editor of the Antijacobin Review.

Sir,—You will *particularly* oblige the writer by inserting the following statement of facts, in the *forthcoming* number of your Miscellany.

November 24, 1809.

"Is there not a cause?"

The clergyman to whom an anonymous letter, concluding with the above words, was sent, on the 22d of November, relating to a circumstance which occurred in a large church, just within the boundaries of the city on the preceding Sunday, takes this method of assuring his unknown correspondent, that he has totally mistaken the person who quitted the said church after the sermon. In justification of his friend who preached on that day, he herein positively affirms, that it was not the Rev. Mr. B. *but a dissenting minister*, who accidentally formed a part of the congregration; and who, *being a dissenter from the church of England*, might think it inconsistent to partake of the holy elements, if he was really aware that the sacrament of the Lord's supper was about to be administered. "*The conversation*" which took place at the door of the vestry room, related chiefly to an act of benevolence which had been recently performed by a common friend. Possibly there might appear symptoms of mutual joy and goodwill at this unexpected meeting; and "*countenances and gestures*" might betray our feelings: but it is certain that the minister alluded to has too much respect for religion to offer any intentional slight to a sacred ordinance, in which, *as a dissenter*, he might not think fit to join. The vestry-room being small, and much crowded in consequence of a collection which had been made at the church doors, occasioned the apparent impropriety noticed: and in leaving he church, the minister "*went up the middle-aisle*," from his being unacquainted with any other way out of the church, than by the door at which he entered. The worthy minister's niece was the lady present. The Revd. Mr. B. (as the letter writer might have observed) was at the altar, and administered the cup as usual.—The other circumstance which occurred "*about two years since*," arose probably from the parties not being at the church at the time appointed; and the consequent unwillingness of the minister to detain the congregation assembled beyond the usual hour of prayer.

Should this meet the eye of the letter writer, the clergyman addressed would esteem it as an act of brotherly kindness to be favoured with a personal interview, that he might have an opportunity of explaining the subjects alluded to more at length: at least, he hopes the writer will have the christian candour to acknowledge that he has read this plain statement of facts, and inform him where he may be privately addressed.

POPISH DUPLICITY.

To the Editor of the Antijacobin Review.

Sir,—Observing in your publication of the last month, a copy of the Jesuit's double-faced creed, in which one line of the Latin version was deficient, with an invitation to your correspondents to supply such deficiency, I take the liberty of stating to you that I have for some years been in possession of a copy, for the correctness of which I cannot altogether vouch, and in which the line in question runs thus:

"Erraticus tum grex est, Tum caput fiat Papa."

I remain, Sir

Your most obedient servant,

Chelmsford, Nov. 5, 1809. A PROTESTANT.

CITY POETRY.

To the Editor of the Antijacobin Review.

Sir,

In your Summary of Politics for the last month, of which the celebration of the Jubilee formed the principal topic, you noticed the entertainment given by the Merchants and Bankers of this metropolis at Merchant Taylors' Hall; and inserted the anacreontic song, written for that occasion, as a composition highly honourable to the principles and talents of the writer, and which ought to be preserved in the historical records of the times. While I concur in the justice of this remark, you will permit me to mention, that other pieces of poetry, which you have omitted to notice, were also composed expressly for that great occasion. I trust, therefore, you will accept of my services, as an humble coadjutor, to supply the deficiencies of your account of this civic festival.

That nothing might be wanting to the gratification of the guests, that either ingenuity could devise, or money purchase, a committee of fifty gentlemen was appointed to conduct the preparations for the day; and high expectations were formed from the labours of this extended and combined administration, formed exactly upon the principle suggested by Mr. Perceval, in his letters to Lords Grenville and Grey; uniting all parties, and embracing great talents wherever they were to be found. The regret expressed by the public, at their Lordships not having acceded to this proposal, will, perhaps, be diminished, by the issue of a similar experiment made in the persons of this com-

mittee: for as the case has generally proved in former instances of coalition, the discordant parts of which it was composed did not unite kindly, and with happy effect.

Some gentlemen of this committee superintended the poetical department; and displayed their loyalty, as well as their talents, by introducing additional stanzas to "God save the King," of which the following is a specimen:

"Return us oft back this day,
O God! his benign sway
Late, late remove;
Protect his rever'd name,
Put all his foes to shame,
And let us hand to fame
The King we love!"

Impartial criticism obliges me to say, that this is in the very worst style of the very worst passages in Sternhold and Hopkins. The invocation to return oft back this day, is certainly with great propriety addressed to the Deity; for with God, we are told, all things are possible. Even taking the phrase in the most limited sense, as expressing a wish for many returns of the jubilee, or that the King should live for many times fifty years to come, Almighty interposition seems equally necessary for its accomplishment. Indeed, the sentiment can only be matched by the poetry, and the poetry by the sentiment.

To heighten the entertainment, certain poetical distichs were distributed among the sweet-meats that were served up in the desert.—Two of these came to my share. The first ran thus:

"No promise can oblige a Prince so much,
Still to be good as LONG to have been such."

This couplet was to me a nut, that, for a long time, I was unable to crack. I took it for granted there must be some hidden meaning in printing the word LONG in capital letters; and that "still to be good as LONG," was intended, somehow or other, as a compliment to our worthy chairman, Beeston Long, Esq. but after parsing and construing the sentence all manner of ways, I could make nothing of it. However, I was persuaded that the fault must be in the dulness of my comprehension, not in the want of ingenuity in the committee, and therefore continued to beat my brains most indefatigably, in order to find out the sense of this distich; which, divested of all poetical ornament, I believe to be, that no promise can oblige a Prince so much to continue to be good, as his having long been good; or, in other words, that the past good conduct of a man, is a better pledge for his future good conduct, than any promises. The word LONG being printed in capitals, led me at first upon a false scent. If the

punctuation were amended, by the insertion of a comma after the word 'good' in the second line; and if for 'such,' the rhyme would admit of our reading 'so,' which is but a trifling alteration, the words being nearly synonymous, the sense would be tolerably clear.. I may, however, be mistaken in my reading of this couplet; and in that case, I hope some of the committee will throw farther light on this important subject.

The other verse, which I was so fortunate as to obtain, is in these words.

"Strength is derived from spirits and from blood,
"And these augment by generous wine and food.
"What boastful son of war, without that stay,
"Can last a hero through a single day?"

The sentiment conveyed in these lines is highly characteristic of the quarter from whence it originated; and the precept of our worthy citizens, in favour of generous wine and food, is well supported by their practice. But our gallant countrymen, the heroes of Talavera, have given the lie to the assertion, (for assertion it is, though put interrogatively) conveyed in the two last lines; for they fought the French two days, not only without generous wine and food, but almost without any food whatever; and I rather expected that the new secretary of the Admiralty, who has immortalized their valour in a very spirited poem, would have risen, and rescued the characters of those whose achievements he has recorded, from the gluttonous and disgraceful imputation; but I apprehend this couplet escaped his notice.

I agree with you in the impropriety of the leading measure adopted by the committee, of sending cards of invitation to his majesty's ministers, and other public characters, the general principle of celebrating the jubilee seemed to be, and, in my opinion, it was the proper principle, that every class of men should dine together; thus the lord mayor entertained the corporation of the city of London; the magistrates of the different counties, the members of the light-horse volunteers, and various other bodies, had their respective meetings. The merchants and bankers of the city of London, in their advertisement, announced the same intention; but these invitations were an afterthought, and probably were the means of preventing his majesty's ministers from doing what appears to have been a mark of respect peculiarly due from them to their sovereign, giving entertainments themselves on this joyful occasion. Popularity, however, is not to be neglected; and the invitation of a committee, consisting of so many M. P.'s, and representing the merchants and bankers of the city of London, comes almost with the force of a command. The introduction of these guests gave quite a different character to the entertainment; and political feelings, not unmingled with regret, were necessarily excited at seeing men thus brought together, whose personal animosities had been carried to such violent lengths, and were, at that moment, the theme of general conversation.

Notwithstanding the occasion offered ample scope for animated and

brilliant observation, no flashes of eloquence, no rays of sentiment, gilded the gloom of that sombre hall in which the company were assembled; where the parsimony of light, that glimmered within, served as a striking contrast to the dazzling illuminations that blazed without. Indeed, the dreary walls hung round with the escutcheons of the deceased members of the worshipful company of Merchant-Taylors, resembled an apartment, prepared for the reception of a corpse to lie in state, rather than for a joyful company to celebrate a jubilee.

As soon as the customary toasts had gone round, introduced by a few common-place remarks from the chairman, and Mr. Fitzgerald had recited his ode, the poetry of which was good, as well as the delivery impressive, the company broke up, as if desirous of taking the opportunity to depart, while any satisfactory feelings remained upon their minds.

Whether the gloom that hung over this entertainment was or was not occa-ioned by the awkward predicament in which our noble guests felt themselves to be placed, and this feeling communicating itself to others, I will not pretend to determine; but if otherwise, I fear, while they give us citizens credit for the munificence and profusion of our entertainments, they will lament the barrenness and poverty of our understandings; and think they pay a high price for city popularity, in submitting to associate with city dullness.

I am, Sir,
Your constant reader,
MERCATOR.

We are happy to find that this subject, which we had some thoughts of taking up ourselves, has been so well handled by our intelligent correspondent. We wish, however, that he had extended his researches farther, and had not only traced this civic dullness to its real cause, but had prescribed from it some efficient remedy. Well qualified, as he is, for an able performance of this, very essential, part of his task, as it appears to us to be, we earnestly recommend it to his immediate and serious attention. For our own part, we can only supply him with a hint or two, to assist him in his labour. We wish to suggest for his consideration, whether the intellectual torpidity which he deplores may not proceed from the quantity of solid food, with which the citizens are accustomed to load their stomachs. Indigestion, it is well known, is no uncommon thing in the city, and, as it affects the brain most sensibly, by producing the most frightful dreams, is it not natural to conclude, that it may blunt the edge of the intellect, and render that dull and obtuse which nature designed to be active and sharp?

It seems to us most probable, that the city bards, upon this great occasion, had been feasting upon a *Boetian Sow*, and thence acquired some of the kindred qualities of that animal. But, whatever was the cause of their ineffable stupidity, the effect of it was, no doubt, most sensibly felt, and is most deeply to be deplored. By way of remedy,

does not our Correspondent think, that it would be advisable to establish *a Poetry Professorship*, at the London Institution, which might serve as a nursery for *city-bards?* And, we would farther recommend, that an additional allowance should be made to the Lord Mayor for the support of a *Poet Laureat*, the preference always to be given to the Poetry Professor of the Institution. As the city is more wealthy than the court, as the calls upon the Laureat of the Mansion-House would be more frequent than those on the Laureat of Saint James's, as the subjects, too, on which his genius would be exercised, would be less congenial to his taste, and require greater exertion of mind, his salary, undoubtedly, should be proportionably larger; certainly not less than 400l. a turtle, two haunches of venison, and a pipe of Madeira. And if these would not suffice to inspire him, either his subject or his brains must be wofully barren indeed. Great care, by the bye, should be taken not to select the *Professor* from the purlieus of the city;—Grub-street, it should be remembered, is in the city—not to take him from Epicurus's herd, for they are too nearly related to the Boetian breed These hints will be sufficient for the present, and we earnestly hope our sensible Correspondent will improve on them.

EDITOR.

LITERARY INTELLIGENCE.

A selection from the Hesperides of Robert Herrick, with notes, and an engraving of the head of the Author, by Schiavonetti, is Printing at Bristol, and will appear early in January next.

A selection from the Juvenilia of George Wither, is also in a state of forwardness—the Editor has been favored by Mr. Heber, with the loan of the scarcest of Wither's Productions, his *second Remembrancer*, from which several extracts will be made; some account of the life of Wither, together with his Portrait, will also accompany the Volumes.

A New Edition, being *the third of* E. and J. Bruces' Introduction to Geography and Astronomy, is now in the Press, and will speedily be published. This Work having been adopted in several respectable academies in the United Kingdom, every attention has been paid to make the present edition still more worthy of the honour of becoming *a class book* in teaching Geography, and the use of the Globes.

About to be published, A Friendly Gift for Servants and Apprentices, containing, Character of a good and faithful servant; advice to servants of every denomination; Letter from an Uncle to his Nephew, on taking him apprentice; and Anecdotes of good faithful servants. By the Author of "Lessons for Young Persons in Humble Life."

Letters to the Rev. Daniel Veysie, B. D. occasioned by his Preservative against Unitarianism; containing a View of the Scriptural Grounds of Unitarianism, and an Examination of all the Expressions in the New Testament, which are generally considered as supporting opposite Doctrines. By Lant Carpenter, LL. D. is in the press.

A New Edition, being the third, will shortly be published of the late William Sandford's Catechetical Lectures, to which will be prefixed a brief summary of his Life.

SCARCE LITERATURE.

The Literature of the early part of the last, and the close of the seventeenth century, is now become so scarce and difficult of access, that it is designed to publish a Catalogue Raisonneé, of the City Library, King Street, Cheapside, with an Index upon a plan entirely new; a Library which, from its being the most ancient establishment of the kind, possesses a fund of scarce and valuable works, independent of its constant supply of standard and periodical publications, both for general reading, and for reference, an advantage, which none of recent origin can boast.

CORRESPONDENCE.

We are obliged to *R. Rusticus* for his attention; but had he read all our remarks on Nubilia, we think he would have perceived the origin and nature of the long *advertisement* in a Newspaper, the first sentence of which contains a falsehood. A *new* edition of Nubilia, we understand, is in the Press, which we shall notice; in the mean time we may observe, that its merits and *defects*, we think, have been more *impartially* estimated in the Antijacobin, than in any other work which we have yet seen.

"Clerical Elocution," has not yet been received, although the Author's letter is dated Oct. 3, 1809.

A "Friend to Old England's" communication, of the 27th, has arrived safe, and shall appear as soon as possible.